

Government of Mysore

ANNUAL REPORTS
OF THE
MYSORE ARCHÆOLOGICAL
DEPARTMENT
FOR THE YEARS 1947—1956

With the best compliments of—

THE DIRECTOR OF ARCHÆOLOGY IN MYSORE,
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P R E F A C E

When I took over in 1956 as Director, I found that the Annual Reports of the Department had not been published since 1946. Nor was there any material available in the shape of photographs, drawings and field notes which would help in their speedy preparation. It was exceedingly difficult to bring out these old reports, and I had to begin, from the very beginning: visiting sites and monuments, photographing and preparing drawings and making field notes. A good deal of time was also involved in the preparation of the blocks at the heavily-burdened Government Press, Bangalore.

I sincerely thank my departmental colleagues and all those who helped in the publication and printing of these Reports.

M. SESHADRI

LIST OF ILLUSTRATIONS

		PLATE	
1	1673	I	Head of Gōmatēśvara, Śravanabelgola
2	1884	II	Front view of Mahādvara, Champakadhāma Temple, Bannērughatta
3	1885	III	Wall detail, Champakadhāma Temple, Bannērughatta.
4	1902	IV	Champakadhāma with his consorts, Bannērughatta.
5	1886	V	Processional Images of Champakadhāma group, Bannērughatta.
6	1754	VI	Group of Processional Images, Kūḍalūr
7	1719	VII	Natarāja, Kūḍalūr.
8	1718	VIII	Seated Śiva, Kūḍalūr.
9	1756	IX	Female Deities, Kūḍalūr
10	1755	X	Seated Pārvati, Kūḍalūr
11	1760	XI-1	Rāmēśvara Temple, Nīrgunda.
12	1929	XI-2	Navaranga pillars, Kēśava Temple, Nīrgunda.
13	1731	XII	Ground plan of Siddhēśvara Temple, Nīrgunda.
14	1882	XIII	Sukhanāsi doorway, jamb, Siddhēśvara Temple, Nīrgunda
15	1883	XIV	Do do
16	1848	XV-1	View of Megalithic site, Turuvanūr.
17	1849	XV-2	A Megalith (disturbed), Turuvanūr.
18	1781	XVI	Bust of Gōmatēśvara, Śravanabelgola
19	1887	XVII	Face of Gōmatēśvara showing the cracks, Śravanabelgola.
20	1782	XVIII	Curls on the head of Gōmatēśvara (Note the cracks appearing on the curls), Śravanabelgola
21	1730	XIX	Ground plan of Yōgānārasimha Temple, Narasīpura.
22	1888	XX	General view of Yōgānārasimha Temple, Narasīpura
23	1889	XXI	Yōgānārasimha, Narasīpura
24	1796	XXII-1	Malikārjuna Temple, Pushpagiri.
25	1797	XXII-2	Malikārjuna Temple, (Closer view), Pushpagiri
26	1729	XXIII	Mahādvara Malikārjuna Temple, Pushpagiri
27	1786	XXIV	Mādhava, Bhairava Temple, Bhairavanagudda
28	1785	XXV	Sūrya, Do do
29	1788	XXVI	Mahishāsūramardini, Bhairava Temple, Bhairavanagudda.
30	1787	XXVII	Bhairava, Bhairava Temple, Bhairavanagudda.
31	1875	XXVIII	South-East view of Varāhanātha Temple, Varāhanāthakallahalli.
32	1662	XXIX	Varāhanātha, Do do
33	1663	XXX	Top of an inscription slab in front of Varāhanātha Temple, Varāhanāthakallahalli.
34	1876	XXXI	Gōmatagiri Hill
35	1877	XXXII	Statue of Gōmatēśvara, Gōmatagiri
36	1878	XXXIII	Back view of Gōmata showing the curls on the head, Gōmatagiri.
37	1419	XXXIV	The old brick canopy over the head of the image, Gōmatagiri

		PLATE	
58	1784	XXXV	Painting of Gajāsūramardana on the 5th ceiling, Divyalingēśvara Temple, Haradanahalli.
39	1783	XXXVI	Another ceiling painting of Lakṣmīnārāyaṇa, do
40	1763	XXXVII	Pillar of the Nandimantapa, Hale-Ālūr.
41	1764	XXXVIII	Warriors sailing in a boat on the cubical face of a pillar, Arkēśvara Temple, Hale-Ālūr
42	1765	XXXIX	Musicians, Arkēśvara Temple, Hale-Ālūr.
43	1766	XL	Do do do
44	1767	XLI	Central ceiling, do do
45	1805	XLII	Inscription stone, Hale-Ālūr.
46	1820	XLIII	Rāvana image at Byādamalalu.
47	1771	XLIV	Viragal, Byādamalalu
48	1769	XLV	Stone circle—A Megalith, Arakalavādi-Narasamangala.
49	1770	XLVI	A Megalith (disturbed), Narasamangala.
50	1846	XLVII	Pillar, Vēṇugōpāla Temple, Gōpāla.
51	1847	XLVIII	Vēṇugōpāla, do do
52	1720	XLIX	Ceiling Painting—Scene from Krishṇalīla, Narasimha Temple, Sibi.
53	1821	L	Do Lilas of Śiva, do
54	1656	LI-1	Viragal from Hirēgundugal, Tumkur Taluk, Tumkur District.
55	1657	LI-2	Do do do
56	1658	LII-1	Do do do
57	1659	LII-2	Do do do
58	1660	LIII	Central ceiling in navaranga, Kallēśvara Temple, Aralaguppe.
59	1661	LIV	Natarāja in central ceiling of navaranga do do
60	1791	LV	Mahīśāsūramardana, Halēbid
61	1794	LVI-1	Rāma delivering ring to Hanumān, Halēbid.
62	1793	LVI-2	Rāvana performing <i>Hōma</i> , Halēbid.
63	1792	LVII-1	Monkeys fighting Rāvana, Halēbid.
64	1795	LVII-2	A Bull near the tank, Halēbid
65	1881	LVIII-1	Hanumān captured by Indrajit, Halēbid
66	1880	LVIII-2	Episode from Yakṣhagāna, Halēbid
67	1830	LIX	Lady cymbalist, Halēbid
68	1789	LX-1	Dancing Śiva, do
69	1790	LX-2	The Drummer, do
70	1669	LXI-1	Figure of Ālvār, Śrīrāmapura
71	1668	LXI-2	Vēṇugōpāla figure, do
72	1670	LXII	A fine open mantapa near the pond, Śrīrāmapura.
73	1776	LXIII	Eastern side of the Fort big stone gateway, Periyāpatṇa.
74	1890	LXIV	General view of Śiva Temple, Periyāpatṇa.
75	1891	LXV	Navaranga Pillars, Śiva Temple, Periyāpatṇa
76	1777	LXVI	North-West view, Varadarāja Temple, Periyāpatṇa.
77	1895	LXVII	Tirthaballī hoard : Kṣhatrpa Coins.
78	1829	LXVIII-1	Sorab hoard : Vijayanagar Gold Coins.

PLATE

79	1828	LXVIII-2	Anagondanahalli hoard : Mysore Gold Coins.
80	1928	LXIX	Copper plate grant of the Chitradurga Chief Madakarāyaka.
81	1842	LXX	Viragal at Hirēmadhure.
82	1919	LXXI	Pillar Inscription at Chikkamadhure
83	1932	LXXII	Stone Inscription at Tippūr.
84	1931	LXXIII	Stone Inscription of Śrīpurusha from Purigāh.
85	1933	LXXIV	Copper plate grant of Mysore king Krishnarāja Wodeyar I
86	1934	LXXV	Do
87	1935	LXXVI	Do
88	1936	LXXVII	Do
89	1937	LXXVIII	Do
90	1938	LXXIX	Do
91	1939	LXXX	Do
92	1940	LXXXI-1	Boar Seal of the Copper plate grant of Mysore king Krishnarāja Wodeyar I
93	1941	LXXXI-2	Boar Seal of the Copper plate of Achyutarāja.
94	1942	LXXXII	Copper plate grant of Vijayanagar King Achyutarāja.
95	1943	LXXXIII	Do
96	1944	LXXXIV	Do
97	1945	LXXXV	Do

CONTENTS

PART I—Administrative

	PAGE
Annual Report for 1946-47	1
Annual Report for 1947-48	2
Annual Report for 1948-49	4
Annual Report for 1949-50	5
Annual Report for 1950-51	7
Annual Report for 1951-52	11
Annual Report for 1952-53	13
Annual Report for 1953-54	17
Annual Report for 1954-55	20
Annual Report for 1955-56	23

PART II—Study of Ancient Monuments and Sites

Anekal—

Channakeshava Temple	29
Malikārjuna Temple	30
Timmaraśwami Temple	30

Bannerghat—

Champakadhama Swami Temple	31
----------------------------	----

Kudalur—

Mangalēśvara Temple	32
---------------------	----

Nirgunda—

Rāmēśvara Temple	34
Channakeshava Temple	34
Siddhēśvara Temple	34

Turuvanūr—

Megalithic Site	36
-----------------	----

Śravaṇabelagola—

The Gōmatēśvara Statue	36
------------------------	----

Narasipura

Yōgānaraśimha Temple	37
----------------------	----

Pushpagiri—

Malikārjuna Temple	38
--------------------	----

Bhairavanagudḍa—

Bhairava Temple	39
-----------------	----

Varāhanātha Kallahalli—

Varāhanātha Temple	39
--------------------	----

Gōmatagiri—

Gōmatēśvara Image	40
-------------------	----

Haradanahalli—

Paintings	40
-----------	----

				PAGE
Halē-Alūr—				
Arkēśvara Temple	...	...	...	41
Byādamalalu	...	...	...	42
Narasamangala—Arakalavādi—				
Megalithic Site	...	...	...	43
Gōpāla—				
Gōpālakṛiṣṇa Temple	.	...	...	44
Sibi—				
Paintings	.	...	...	44
Hiregunḍagal—				
Vīragals		...	...	45
Aralaguppe—				
Kallēśvara Temple	...	...	...	46
Halebiḍ—				
Stray Sculptures	...	...	...	47
Śrīrāmapura	...	...	...	49
Maralahalli—				
Ancient Site	...	...	...	50
Belakavādi—				
Ancient Site	...	...	...	50
Chakkūr—				
Megalithic Site	...	...	...	51
Periyāpatna—				
Ancient Site	...	...	...	52
Śiva Temple	...	...	...	52
Varadarāja Temple	...	...	...	53

PART III—Numismatics

Tirthahalli Hoard—				
Kshatrapa Coins	...	...	...	54
Treasure Trove Coins—				
Sorab Hoard	...	...	...	61
Anagondanahalli Hoard	...	...	...	62

PART IV—Inscriptions

Bangalore District

Record on copperplate at Bangalore	64
------------------------------------	-----	-----	-----	----

Chitradurga District

Record on a bell at Chitradurga	...	...	...	66
Lithic record at Chitradurga	...	...	...	66

	PAGE
Lithic records at Kadabanakatte	68-70
Lithic record at Hampanūr	71
Lithic record at Hire-Madhure	71
Record on a pillar at Chikka-Madhure	72
Lithic records at Asagōd	74-76
Record on the pedestal of an image at Mugalikatte	76
Lithic record at Anagōd	77

Mandya District

Lithic record at Doddā-Arasinakere	80
Lithic record near Dyāvarahalli	81
Lithic records at Aruhanahalli	86
Lithic records at Tippūr	88-91
Lithic record at Seṭṭihalli	92
Lithic records at Kadlavāgūlu	93-95
Lithic record at Manchanahalli	96
Lithic record at Bommanahalli	98
Lithic record at Chandahalli	101
Lithic record at Haudagere	102
Lithic records at Hullahalli	101-106
Lithic record at Nadagalpura	107
Lithic record at Halasahalli	111
Lithic records at Sasyālapura	113-116
Lithic records at Boppasandra	117-120
Lithic record at Sāhalli	121
Lithic record at Pūngāli	123
Lithic record at Kalkunī	124
Lithic record at Kundūr	126
Copper plate record of Kṛṣṇa Rāja Odeyar	127

Tumkur District

Record on the brass covering of the 'Addēs' at Sibi	151
Record on the brass covering of the Dhvajasthambha at Sibi	152
Records on a large bell, Sibi	153-154
Record on a bell at Sibi	155
Copperplate record of Achyuta Rāja	155-172

DYNASTIC LIST

Gangās	174
Noḷambās	174
Hoyśaḷās	174
Vijayanagar	176
Aruhanahalli Chiefs	176
Chitradurga Chiefs	178
Mysore Kings	178
Miscellaneous	178-185
INDEX	187-300

ARCHÆOLOGICAL SURVEY OF MYSORE

ANNUAL REPORTS FOR THE YEARS 1947—1956

1946-47

PART I. ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director, was on long leave till 5th September 1946, and again went on furlough for five months from February 1947 to the end of June 1947. During the period of his leave, Mr. L. Narasimha-char was in charge of the duties of the Director.

Government were pleased to sanction the re-organisation of the Department of Archæology in their Order No. E. 2794-95/Archy. 2-44-35 dated 8th October 1946. A consolidated list showing the allocation of the officers and the officials of the Department was submitted to Government for sanction.

2. *Inspection of Ancient Monuments and Study of Architecture and Sculpture*.—Inspection and Survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Kadur, Shimoga, Chitaldrug and Bangalore Districts.

3. *Conservation of Ancient Monuments*.—The ancient monuments and sites at Chitaldrug were inspected jointly by the Director of Archæology (in-charge), the Chief Engineer, the Government Architect, the Deputy Commissioner, Chitaldrug, and others. Proposals regarding the preservation of these were submitted and an estimate for Rs. 19,000 was returned duly countersigned.

Experiments with preservative solutions in connection with the preservation of the Gomata Colossus at Śravanabelgola were conducted by the Geological and Archæological Departments. Dr. B. B. Lal, the Archæological Chemist with the Government of India, paid a visit to the State and inspected the paintings at the Daria Daulat, Seringapatam, and the Gomata statue at Śravanabelgola. Dr. R. E. Mortimer Wheeler, Director-General of Archæology in India, also inspected these monuments and made certain recommendations for their effective conservation.

Further measures in regard to the conservation of the temples at Belūr and Halebid were decided upon by the Renovation Committee and work was undertaken accordingly.

Definite proposals of the committee in regard to the preservation of Shaji's Tomb at Hodigere near Chennagiri, Shimoga District, were submitted to Government.

Mr. L. Narasimbachar, Director in-charge, was deputed to New Delhi for a period of about 20 days in October 1946 to learn the latest methods of conservation technique practised in the Archaeological Survey of India

4. *Excavation*.—Excavation work was conducted at the ancient sites of Brahmagiri and Chandravalli in the Chitaldrug District in collaboration with the Archaeological Survey of India, commencing from about the 15th February 1947 to the end of the official year. The results of the excavations were very encouraging, since they tended to throw very valuable light on the early history of Mysore and to bridge the great gap between the prehistoric and historic periods, while revealing, at the same time, certain new cultural phases hitherto unknown.

A preliminary survey of the ancient site at Halebid was also made pursuant to Government Order No. D. 2776-8/Mus 15-45-3 dated 6th November 1946, sanctioning the excavations at Halebid.

5. *Miscellaneous*.—At the instance of Government, the Department selected and packed certain exhibits illustrating the ancient sculptural wealth of Mysore to London in connection with the Royal Academy Exhibition of Indian Art, during the Winter of 1947-48.

1947-48

PART I ADMINISTRATIVE

1. *Personnel*.—Dr. M. H. Krishna, the permanent Director returned from long leave on the 1st July 1947 and guided the activities of the Department till the 23rd December 1947 on which day he suddenly expired. Sri L. Narasimbachar, M.A., Assistant to the Director, went on combined leave from the 27th July 1947 to 23rd December 1947. He was appointed Acting Director of Archaeology with effect from the 24th December 1947.

Government were pleased to sanction the allocation statement with regard to the Re-organisation of this Department (*vide* G.O. No. E 9130-31/Archy. 3-46-25 dated 4th May 1948).

2. *Inspection and Study of Ancient Monuments and Sites*.—Survey and Inspection tours were undertaken by the permanent Director in parts of the Bangalore District during November 1947 and by the Acting Director in parts of Hassan, Chitaldrug, Bangalore, Mandya and Mysore Districts during the latter half of the year. At the direction of Government, the Church at Setthihalli, Hassan District, was inspected and a report was submitted recommending that it might be included in the list of ancient monuments under Class III. The temples at

Bannūr and Belakavādi were also inspected and a report submitted on their conservation.

Very interesting ancient sites were discovered on the banks of the Cauveri near Belakavādi and T. Narasipur. The antiquities collected on the surface show a remarkable resemblance to the antiquities from Brahmagiri and Chandravalli in the Chitaldrug District.

3. *Epigraphy*.—Epigraphical tours were conducted in the Malavalli and Maddūr taluks of the Mandya District. About 30 lithic records were discovered. The stone inscriptions pertain to the history of Mysore from the time of the Gangas to the time of Hyder.

4. *Excavations*.—The Department undertook excavations on the ancient site of Halebid in collaboration with the Government Museum, Bangalore. The area actually subjected to investigation was very limited and was confined to the Palace site of the Hoysalas.

The ancient site of Halebid covers a very extensive area, measuring over 16 square miles. It is studded with hundreds of temples and mounds surrounded by a cyclopean wall. Until the Archaeological Department undertook excavations this year, all our information about this ancient metropolis of the Hoysala empire was naturally based upon inscriptions and chronicles. A considerable part of the extensive area over which the ancient capital flourished called for an intensive overground survey, and this was undertaken along with excavation. Although this aspect of investigation has still to be completed, the work already done has revealed many hitherto unknown facts of historical importance pertaining to the pre-Hoysala as well as the Hoysala periods. This overground survey has made it possible for us to reconstruct the cultural and political history of our country from the early centuries of the Christian era.

The Palace site which was selected for being excavated during this year measures over 21 acres and is surrounded by a fort wall of cyclopean masonry. But work during this year was concentrated on just one field measuring 200 feet by 160 feet. The investigation carried out revealed remains of two large buildings which appear to belong to the rear portion of the palace. One of them is a great bath of the palace running to an extent of 200 feet north to south and consisting of about half a dozen bath-rooms each of which is provided with separate flights of steps for approach. The other also runs north to south with some flights of steps on the west.

The sink is built of brick and mortar and the drain and the flight of steps are of stone.

To the south of the area intensive digging was conducted in one square with a view to finding out facts and materials pertaining to the pre-structural layers in

the area. During the course of digging, traces of a brick kiln belonging to the pre-Hoysala period were found.

Compared to the extensive nature of the site and the large number of its neglected monuments, the excavation work so far done is indeed little. The ancient site of Halebid is nearly as vast as Hampi, but much older. Its monuments and sculptures which have earned for Mysore an enviable reputation for artistic genius deserve to be studied in great detail.

5. *Miscellaneous*.—The Department of Archæology participated in the Royal Academy Exhibition of Indian Art held at London during November and December 1947 and organised an exhibition of historical and archæological antiquities in the “Vasantha Sāhityōtsava” of the Karnāṭaka Sāhitya Parishat at Bangalore.

The Annual Report of the Department for 1946 was sent to the press.

1948-49

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archæology by virtue of G.O. No. 635/C.B. dated 9th August 1948. The place of Assistant to the Director of Archæology was advertised. The Department was shifted from the Jubilee Hall and the District Board Office building to building No. 932 ‘Sri Gopalakrishna Nilaya’ Lakshmiṇipuram, Mysore. The allocation of the several officials of the Department was sanctioned. One post of Epigraphist was created in the Department by abolishing the two part-time places of Tamil Pandit and Chemist (*vide* G. O. No. E. 14098-9/Archy. 2-48-11, dated 20th June 1949.)

2. *Inspection and Survey Tours*.—Inspection and survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Shimoga, Chitaldrug, Kolar, Tumkur and Bangalore Districts. The Acting Director of Archæology was deputed to study the monuments at Ajanta and Ellora while the Technical Assistant was deputed to undergo a course of training in the latest methods of conservation in the Archæological Survey of India at New Delhi.

Near Chakkūr in the Heggadādēvanakōṭe Taluk Megalithic circles similar to those at Brahmagiri in the Chitaldrug District were found in very large numbers. The excavation of these circles, it is hoped, would reveal highly interesting facts pertaining to the early periods of Mysore History.

3. *Epigraphy*.—One copper plate inscription received on loan from Tirthahalli in the Shimoga District was deciphered and is being edited in the Report.

4. *Conservation*.—Detailed working drawings for the construction of a tower at Māḡadi and the restoration of the Mahādāvāra of the Lakshminarasimha Temple

at Mārehaḷḷi were prepared and forwarded to the Department of Public Works to enable them to undertake the work of conservation. The restoration of the Kīrti-nārāyaṇa Temple at Talakād was undertaken after a joint inspection of the monument by the Director of Archæology, the Executive Engineer, Mandya Division, Mandya, and the Special Officer for the Survey of Muzrai Institutions. The Gōmata colossus at Śravanabelāgola was also inspected and proposals were submitted to Government in regard to the scientific preservation of the statue, urging on the need for constituting a special committee in this behalf.

5. *Miscellaneous*.—The Department participated in the Exhibition organised under the auspices of the All-India Educational Conference during December 1948 and was awarded Gold Medal Certificate.

1949-50.

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archaeology. Government were pleased to appoint Sri K. Narayana Iyengar, M.A., Curator, Government Museum, Bangalore, as Assistant to the Director of Archæology on an acting basis in their Order No. E 7356-9/ Archy. 9-48-7 dated 10-1-1950. Sri Narayana Iyengar assumed charge of his duties on 3rd February 1950.

2. *Inspection of Monuments and Study of Architecture and Sculpture*.—The Director and his Assistants undertook tours in parts of Bangalore, Hassan, Kadir, Tumkur, Shimoga and Mysore Districts, for the exploration of ancient sites as well as study and inspection of ancient monuments. A number of estimates were received through the Muzrai Commissioner, and Deputy Commissioners of Districts and the Public Works Department in connection with repairs to or renovation of ancient monuments. These estimates were either returned with countersignature or forwarded with detailed conservation notes on the concerned monuments after due scrutiny at the spot. Among the important monuments inspected during the year, were the Lakshminarasimhasvāmi temple at Holē-Narasipur, the Kōdaṇḍarāma and Īśvara temples at Hiremagalūr, the Vidyāśankara temple at Śringēri, the Rāshya śringēśvara temple at Kigga, the Gavī Gangādhareśvara temple at Bangalore, the Chandramaulīśvara and Chennakēśava temples at Amritur, the Bhīmēśvara temple at Kaiyāra and Śrī Venkataramanasvāmi temple at Ālamgiri, Chintāmani Taluk. The Lakshminarasimhasvāmi temple at Holē-Narasipur which is a major Muzrai institution and an Ancient Monument, III Class, deserves to be protected as a II Class ancient monument. The famous 'Yūpastambha' at Hiremagalūr, the erection of which goes back to the early centuries of the Christian era is worn out and stands unprotected from sun and rain. Necessary steps are proposed to be taken in this behalf.

Detailed notes on the conservation of the Bhīmēśvara temple at Kaivāra, the Śrī Venkatarāmanasvāmī temple at Ālamgiri in the Chintāmani Taluk, and the preservation of the stone inscription of Venkōji near the Mallikārjuna temple, Malleswaram, Bangalore, have been prepared. The preservation of the world-famous colossus of Gōmatēśvara at Śravanabelgoḷa is receiving the closest attention of the Gōmatēśvara Preservation Research Committee. Methods for healing up the cracks appearing on the image and the deteriorated surface of the rock out of which the image has been carved are being carefully examined and experimented upon with a view to determining the best way of treating the statue.

In the field of architecture and sculpture a re-study was made of the Vidyāśankara temple at Śringēri and the Madanikai images at the Chennakēśava temple, Bēlūr. A close study of the architectural details of the Vidyāśankara temple at Śringēri revealed indications of the reconstruction of the structure during the 17th century A.D., which fact is supported by epigraphical and other evidences. Fresh photographs of the Madanika (bracket) images in the Chēnnakēśava temple at Bēlūr have been taken.

The roof of the Kīrtinārāyanasvāmī temple at Talkād which is a I Class ancient monument was completely repaired and rendered water-tight. Arrangements are being made to open out the court-yard of the temple by removing the accumulation of sand and other debris lying there and carrying out other necessary measures of conservation. A detailed note was prepared in this connection.

3. *Exploration of Ancient Sites.*—Side by side with inspection and study of ancient temples, the work of exploration of ancient sites was also done wherever possible and the results have been very promising. Sites which in point of importance rank with those at Brahmagiri and Chandravalli were discovered in the Mysore District. Among them the megalithic structures discovered near Belatūr in the Heggadadēvanakote Taluk are noteworthy. Similar megalithic sites which were noticed near Bangalore, and Turuvanūr in the Chitaldrug District, have been surveyed and recorded.

The discovery of ancient sites in at least three places in the Kāvēri Valley, namely, Trumakūḍlu, Maralahalli and Belakavādi has indicated the need for a systematic investigation on a large scale into the origin and development of what appears to be an ancient Iron Age culture. The pottery and other antiquities collected from these sites reveal the existence of an advanced state of material civilization. It is significant that the pottery collected overground displays a marked similarity of types, technique and pattern with the pottery of Brahmagiri so that there seems to be little doubt as to the contemporaneity of these sites. It is proposed to undertake a more elaborate exploration and survey of the upper Kāvēri Valley of the Mysore State which might reveal the existence of even more ancient

sites and thus prove to be of great value in the reconstruction of the Pre-History of the State. No less important than these was the discovery, during the year, of a (pre-historic?) chisel drawing (graffiti) of a bison on a boulder at the foot of the Chitaldrug Hills.

4. *Numismatics*.—A very important discovery in the field of numismatics was made near Tirthahalli in the Shimoga District. At a distance of about 5 miles from the place is situated an ancient site which accidentally yielded, while laying a road, a pot containing 61 silver coins of the Kshatrapa period. This find is the first of its kind in the State and will no doubt throw valuable light on the history of Mysore during the early centuries of the Christian era.

5. *Epigraphy*.—Extensive tours could not be undertaken in connection with the collection of new inscriptions and the revision of old ones. Some new inscriptions have, however, been discovered, the most noteworthy of these being a large inscription on a boulder near Rāmēdēvara Odḍu, belonging to the Hoysala King Narasimha and dated in the Śaka year 1208. It appears to refer to the construction of an Odḍu or tank called 'Rāmēdēvara Odḍu' immediately to the south of Chitaldrug by Perumāle Dandanāyaka, an officer under the Hoysala king. This takes the history of the construction of the Fort of Chitaldrug and reservoirs meant for the storage of water particularly in that area, back to the days of the later Hoysalas. Orders of Government have been obtained for the printing of the text of Tamil and Grantha inscriptions of the Kōlār and Bangalore Districts in a private press.

6. *Miscellaneous*.—The problem of preservation of megalithic and other ancient sites is engaging the attention of the Department and steps are being taken in consultation with the Revenue Department to enlighten the people and the several local officers about their importance and preservation. Government have in their Order No. E. 3077-87/Archy. 10-48-4 dated the 23rd May 1950 been pleased to approve the proposals submitted by the Archæological Department in this behalf.

1950-51

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archæology till 22-11-1950 when he proceeded on privilege leave for three months (G.O. No. 11562/C. B. 281-50-1, dated 18th November 1950) which was later extended by two months of combined leave (*vide* G.O. No. 17152/C.B. 281-50-1, dated 23rd February 1951). During his absence on leave, Sri K. Narayana Iyengar, M.A., Ag. Assistant to the Director of Archæology, was placed in additional charge of the duties of the Director of Archæology (*vide* Government Order mentioned above). Sri S. Srinivasachar, M.A., B.T., the Technical Assistant of the

Department, was appointed as the Research Assistant in the Research and Reference Division of the Ministry of Information and Broadcasting, Government of India, and he was permitted to join duty there retaining his lien in the Department for a period of one year in accordance with G.O.No. E. 10, 182-83/Archy., 3-50-4, dated 27th December 1950. Sri S Srinivasachar was relieved of his duties in this office on the 13th November 1950.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites* —Tours for the inspection and survey of ancient monuments and sites were undertaken by the Director and his assistants in several parts of the State. Considerable attention was paid during the year to the examination of the conservation needs of the ancient monuments so much so that a large number of protected and other monuments were inspected and the notes of inspection on their conservation was forwarded to the authorities in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates were received through the Muzrai Commissioner, Deputy Commissioners of Districts and the Public Works Department in connection with the repairs to or renovation of ancient monuments. Some of these estimates were countersigned and returned to the concerned officers for further action while many of them had to be forwarded together with detailed conservation notes on the concerned monuments after due scrutiny at the spot, since the estimates did not satisfy the actual conservation needs.

Among the important monuments inspected during the year mention may be made of the Lakshminarasimha Temple at Vighnasante (Tumkur District), Malikārjuna Temple at Bāsrāl (Mandya District), Sri Srikantheśvarasvāmi Temple at Nanjangud, Sri Ranganāthasvāmi Temple at Śrīrangapatna, Sri Nārayanasvāmi Temple at Mēlkōte, Sri Kīrtinārayanasvāmi Temple at Talkād, Sri Paravāsudēva and other Temples at Gundlupēt, Rāmēśvara Temple at Keladi, the group of memorial stones (viragals) at Hiregundgal (Tumkur District), Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doddagaddavalli (Hassan District), Markaṇḍēśvara Temple at Khāṇḍya (Chikmagalur District), etc. The Lakshminarasimha Temple at Vighnasante is a first class ancient monument belonging to the Hoysala period which deserves to be maintained in a good state of preservation. But the tower over the garbhagriha of this temple collapsed in the year 1948 and other parts of the temple are also in such a dangerous condition that they may fall down any moment. Although it is already four years since the tower collapsed, it has not yet been possible to undertake the rebuilding of the tower or attend to the repairs of the other parts of the monument. As it is desirable that such a monument should be repaired and restored to its original condition very early, the concerned authorities have been urged to take necessary action in the matter. The

Paravāsudēva Temple at Gundlupet was built by the Mysore Ruler Śrī Chikka-Dēvarāja Wodeyar in memory of his father and is a good specimen of architecture and sculpture that flourished under the Mysore dynasty. It is now in a dilapidated condition and may come down soon if it is allowed to continue as it is.

Detailed notes for the conservation of the temples at Kadaba, Lakshminarasimha Temple at Bhadrāvati, Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Doddagaddavalli, Ādinātha Basti at Kambadahalli, etc., and preservation of the group of about twenty memorial stones (viragals) belonging to the Gāṅga period at Hiregundugal have been prepared. These viragals at Hiregundugal portray the heroes in various fighting attitudes and the inscriptions on them reveal important facts connected with the relations between the Rāshtrakūṭas and the Gangas during the early 9th century A.D. The Gōpāla svāmi Temple at the village of Gōpāla, Tanikere Taluk, the Varāhanātha Temple on the banks of the Hemāvati river at Varāhanāthakallahalli, Krishnarājpet Taluk, were studied in detail. The Deputy Commissioner, Chikmagalur, informed this Department that the Gōpāla village had become a becharak one and the temple of Gōpālakrishṇa had consequently been a defunct Muzrai institution. The image of Gōpālakrishṇa which is a good piece of sculpture has been recommended to be transferred to the Government Museum, Bangalore, for preservation. The image of Lakshmi-varāhasvāmi in the Varāhanātha Temple at Kallahalli is a fairly big image (about 16 ft high inclusive of the pedestal) and is very well proportioned. Since it is a rare image representing the Varāha (Boar incarnation of Viṣṇu,) this temple is also worthy of being preserved.

The most important measure undertaken during the year for the conservation of ancient monuments is the passing of orders of Government for the protection of megalithic sites in the Mysore State on the same lines as that of the Madras Government. These megalithic sites have been noticed in almost all the Districts of the State. A provisional list of these sites numbering about 50 was prepared on the basis of the exploration conducted by this Department so far and copies of the list have been sent to the Revenue Commissioner in Mysore and the Deputy Commissioners of Districts as directed by the Government, in connection with the action proposed to be taken for the protection of the sites. The question of undertaking a more systematic survey of these megalithic sites in the State on the lines of the investigations carried out by the Department of Archaeology, Southern Circle, in the Madras Presidency is also under contemplation. A short descriptive note giving an idea of the megaliths in general has been circulated for the information of the Local, District and Taluk Officers of the Revenue Department who are expected to assist in the discovery and preservation of these ancient monuments.

The Gōmatēśvara Research Committee resolved at one of their meetings that the Department of Archaeology may obtain clear photographs of the face of the

Gōmatēśvara Statue for examination by experts. Accordingly close up views of the cracks and other weathering marks appearing on the face and other parts of the Gōmatēśvara colossus at Śravanabelgola were taken by this Department and supplied for purposes of study to the Gōmatēśvara Preservation Committee.

In the Tungabhadra valley an ancient site was discovered at Hāḍavanahalli on the left bank of the Tungabhadra river about sixteen miles from Shimoga. The specimens of painted pottery, iron slag and a cornelian bead collected from the surface in this area bear some resemblance to similar antiquities recovered from the Chandravalli site near Chitaldrug.

3. *Epigraphy*.—Collection of new inscriptions and the revision of old ones could not be undertaken this year. Among the inscriptions collected, mention may be made of a copper plate grant of Madakere Nayak, Paleyagār of Chitaldrug.

4. *Numismatics*.—The authorities of the Śrī Srikanthēśvara Temple, Nanjangud, reported that a number of old coins were found in the possession of the temple and they required to be examined. Some of these coins were found to be fairly well known types issued by rulers of the Mysore dynasty while the others belong to the modern period and appear to be issues from various places outside the Mysore State, like Baroda, Hyderabad, Portugal, etc. Among the coins of the Mysore dyansty the dated series of the time of Krishṇarāja Wodeyar III are important.

5. *Exhibition*.—At the request of the Maharaja's College Centenary Celebration Committee, the Department participated in the Exhibition of Art and Archæology organised in connection with the Centenary Celebrations held during the month of January 1951. His Highness the Maharaja of Mysore who paid a gracious visit to the Exhibition was pleased to express his high appreciation of the exhibition and observed that it was "One of the most interesting and educative." The Department also participated in the exhibitions recently held in connection with the Malnād Conference at Shimoga and the 38th Cattle Show at Hāssan. Arrangements had been made for the display of a typical and representative collection of antiquities, photographs of views of architecture and sculpture in Mysore, charts, maps, etc., at these exhibitions. A member of the staff of the Department had also been deputed to explain the significance of the exhibits to the interested visitors.

6. *Publications*.—The printing of the Annual Report of the Department for 1946 was completed. Printed copies of the revised edition of the guides to Bēlūr, Halebīḍ and Talkād have been received from the Government Branch Press, Mysore, and are ready for sale. Arrangements were made to print the Tamil inscriptions of the Supplementary volume to the Epigraphia Carnatica series at Madras.

7. *Library*.—About 72 new publications were acquired for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department under the Budget heads amounted to Rs. 31,755-2-8 and Rs. 31,352-1-2, respectively, during the year. A sum of Rs. 403-1-6 was realised by the sale of the Departmental publications and photographs.

1951-52

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director of Archæology and in-charge Director of Archæology was appointed to act as Director of Archæology in Mysore with effect from 22-11-1950 *vice* Sri L. Narasimha-char, M.A., Acting Director of Archæology, who was granted combined leave with effect from 22-11-1950. During the year under review Sri S. R. Iyengar, Draftsman of the Department, resigned his post and the place became permanently vacant.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites*.—Tours were undertaken for the annual and periodical inspection of the protected monuments and ancient sites by the Director and his assistants in the various parts of the State. The activities of the Department were mainly concentrated as during the previous year, on the study of the conservation needs of the large number of protected ancient monuments of the State. As the condition of many of these protected monuments was not satisfactory, they were found to be in need of immediate attention. Consequently, as many as forty monuments were examined by the Director during the year under report. In most cases estimates for urgent repairs or renovation forwarded by the Officers of the Public Works Department and the Muzrai authorities had to be scrutinised keeping in view the actual needs of the monuments from the point of view of archæological conservation. As far as possible suggestions have been made for effecting repairs to the monuments in the order of urgency, the main consideration being the safety of the structure as well as the availability of funds. The detailed notes prepared in connection with each monument were promptly forwarded to the custodian in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates of cost amounting to about a lakh of rupees received through the Muzrai Commissioner and Deputy Commissioners of Districts and the Public Works Department were returned duly countersigned during the year. Among the monuments thus inspected mention may be made of the Jyōtirnāhēśvarasvāmī temple at Sāligrāma, Divyalingēśvarasvāmī temple at Haradanahalli, Īśvara temple at Arsikere and Mallikārjuna temple at Basrāl. A special estimate for urgent repairs to the Vidyāsankara temple at Śringēri for Rs. 10,000 was also scrutinised. Other monuments of great archæological importance and architectural beauty inspected during the year that deserve to be noticed are: the Arkēśvara temple at Hale Ālūr,

Rāmeśvara temple at Narasamangala, Amaranāréyāna and Bhīmēśvara temples at Kaivāra, Harihaiśvarasvāmī temple at Harihar, Īśvara temple at Ānekoṇḍa, Lakshminārāyaṇa temple at Hosaholalu, Mādhavarāyasvāmī temple at Bellūr and the Nāgēśvara and Channakēśava temples at Mosale. The Arkēśvara temple at Hale Ālūr and Rāmeśvara temple at Narasamangala, both of which are situated in the Chāmarājanagar Taluk, happen to be architecturally unique. A note has been prepared on their conservation needs and forwarded to the Deputy Commissioner, Mysore District, for taking necessary action. The Kyāthedēvaru temple at Kyāthedēvaragudi, Chāmarājanagar Taluk, Śrī Sangamēśvara temple at Sindaghaṭṭa and Mādhava and other temples at Tirthahallī are some of the monuments studied during the year. The temples at Tirthahallī are all small structures built of granite and probably belong to the days of the Ikkēri Chiefs. The Kallēśvara temple at Aralaguppe is one of the early monuments of the State dating back to circa 10th century A.D. The carved ceiling panels of this temple are of rare sculptural beauty. Close up views of the Natarāja panel in the middle of the ceiling of this temple were obtained.

At Nekkundiṭṭ near Chintāmaṇi is an ancient site which goes back to the days of the Bānas and the Nolamba Pallavas. A number of 'Vīragals' or memorial stones to heroes and ancient inscriptions are lying there exposed to sun and rain in a neglected condition. The antiquities found on this ancient site are important in so far as they are among the few extant original evidences about the Bāṇa dynasty which flourished in that part of the Kannaḍa country. Again, near Ānekal is another site belonging to about the 7th and 8th centuries A.D. Even on the surface of this site red and blackware potsherds and pieces of iron slag could be easily picked up in large numbers.

An important measure concerning the future control of the protected monuments of the State was the enactment by the Union Parliament of the Ancient and Historical Monuments and Archaeological Sites and Remains Act, 1951. There are at present over 250 protected ancient monuments and eight archaeological sites in the Mysore State. Of these, 108 monuments and 8 archaeological sites have been declared by the Union Parliament to be of national importance and included in the Union List of Protected Monuments (*vide* Notification in the *Gazette of India*, Part II, Section 2, dated the 26th May 1951 republished in the *Mysore Gazette* on the 26th July 1951), while the rest come under the State List. The expenditure required for the maintenance and arrangements for watch and ward of the monuments and archaeological sites of national importance will be borne by the Central Government as from 1st April 1950. As desired by the Government of India, a detailed statement showing the staff employed at present for the maintenance and upkeep of the monuments and sites of National importance was prepared and submitted to the Government. A detailed budget estimate for 1952-53 in respect of the monuments of National importance along with the statement of expenditure incurred on the

maintenance and upkeep of those monuments during 1950-51 and 1951-52 was also prepared for being sent to the Government of India. The Director visited Kārkala and Vēṇur in the South Kanara District along with the Chairman and other members of the Gōmatēśvara Research Committee in connection with the study of the state of weathering of the statues of Gōmatēśvara at those places.

3. *Epigraphy*.—Four sets of copper plate records were received by the Department for decipherment and study. One of them belongs to Vijayanagar, two to the Keladi chiefs and the other is a grant made by the Mysore ruler Krishnarāja Wodeyar II to one Singapperumāl.

4. *Exhibition and Museum*.—An exhibition of the antiquities pertaining to the Chitaldrug District was organised at Rangayyana Bāglu, Chitaldrug, during the visit of His Highness the Maharaja of Mysore to that place. His Highness evinced keen interest in the antiquities and other exhibits displayed. As directed in G.O. No. E. 5004-8/Archy. 9-51-2 dated 18th September 1951, action has been taken for the organisation of a Museum of Antiquities in the Rangayyanabāglu at Chitaldrug.

During July 1951, the Director accompanied the Hon'ble Prime Minister for India and the Deputy Minister for Foreign Affairs to Bēlūr, Halēbīd and Śravaṇabelgoḷa. Sri H. L. Srivastava, Joint Director-General of Archaeology in India, New Delhi, paid a visit to the State in December 1951. He was shown round the monuments at Srīrangapatna, Śravaṇabelgoḷa, Bēlūr, Halēbīd and those on the Chāmundi Hills, by the Director. Dr. B. Ch. Chhabra, Government Epigraphist for India, Ootacamund, visited the Department along with the Joint Director-General of Archaeology.

A select collection of photographs taken by the Department during the year was circulated among the different Departments of Archaeology in India.

5. *Library*.—About 50 new books and periodicals were acquired by the Department for purposes of reference and study.

6. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,204-3-0 and Rs. 27,204-3-0 respectively during the year. A sum of Rs. 302-3-0 was realised by the sale of the Departmental publications and photographs.

1952-53

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archaeology. One of the posts of Technical Assistants remained vacant throughout the year. The vacancy of Draftsman has been advertised through the Public Service Commission.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites*—The protected ancient monuments of the State have now been classified under two categories, *i.e.*, Monuments of National Importance and State Monuments. The Archaeological Department of the Government of India are responsible for the maintenance and upkeep of the Monuments of National Importance while the Government of Mysore will have to continue to look after the monuments brought under the State list as hitherto.

But, since the monuments of National Importance had not been taken over under the direct control of the Central Government during the current year, the Government of Mysore attended to their maintenance and upkeep on an "Agency" basis on behalf of the Government of India. As per requisition of the Government of India, a detailed statement of expenditure incurred by the Mysore State in respect of repairs to and maintenance of monuments of National Importance during the years 1950-51 and 1951-52 was got prepared and forwarded to the Adviser on Archaeology to the Ministry of Education, Government of India, New Delhi. The total expenditure incurred on the upkeep, etc., of monuments of National Importance during 1950-51 and 1951-52 amounted to Rs. 1,04,348 which included the amount spent by the Muzrai, Public Works and Garden Departments of the State as well as the Gōmatēśvara Research Committee. A major portion of this amount has already been reimbursed to the State Government by the Government of India. As requested by the Superintendent, Department of Archaeology, Southern Circle, Madras, the Government of Mysore deputed the Director of Archaeology, Mysore, to undertake a tour along with the Superintendent of Archaeology, Madras, during the month of September 1952 for a joint inspection of about thirty monuments of National Importance situated in the Mysore, Mandya, Hassan, Bangalore and Kolar Districts. Śrī Madho Sarup Vats, M.A., F.R.A.S.B., Director-General of Archaeology in India, paid a visit to the State in the early part of November 1952 and inspected some of the monuments of outstanding importance at Srīrangapatna, the Gōmatēśvara statue and other monuments at Śravanabelgola, the Channakēśava temple at Bēlūr, Hoysalēśvara and Kēdārēśvara temples and Jain Bastis at Halebid. Both the Director-General of Archaeology in India and the Superintendent of Archaeology, Southern Circle, Madras, expressed their appreciation of the good work done by the Department of Archaeology, Mysore, for the preservation of the ancient monuments in the State and were of the opinion that the protected monuments of the State had been maintained in a satisfactory condition. A sum of Rs. 67,500 was allotted by the Central Government for the repairs and upkeep of the monuments of National Importance in the State during the year 1952-53.

Besides the monuments of National Importance referred to above, a large number of State monuments were also inspected by the Director and his Assistants. During these tours of inspection, the estimates for urgent repairs or renovation

forwarded by the Officers of the Public Works Department and the Muzrai authorities for the counter signature of this Department were scrutinised. Detailed conservation notes were prepared in connection with the repairs to be effected to some of these protected monuments. About fifteen estimates for renovation, repairs, etc., received from the Public Works Department, were returned after due scrutiny along with the observations of this Department from the point of view of archæological conservation. Among the State monuments inspected by the Officers of the Department during the year, mention may be made of the Sri Narasimhasvāmī temple at Viḡṇasante, Tiptūr Taluk. It is a fine example of the Hoysala style of architecture, but unfortunately its beautiful tower collapsed some years ago. A joint inspection of this monument by the Director of Archæology, Assistant Engineer Tiptūr, and the Amildar, Tiptur Taluk, revealed the difficulties confronting the conservation of this structure. A detailed note on the renovation of the monument has been drawn up and sent to the Muzrai Commissioner for taking further action. The Muktināthēśvara temple at Bunnamangala (Nelamangala Taluk) and the Kailā-sēśvara temple at Malūr (Chennapatna Taluk) were the other two important monuments on the State list inspected during the year under report.

The Gōmatēśvara Research Committee devoted considerable attention for the preservation of the statue of Gōmatēśvara. In accordance with the suggestions of the Committee a scaffolding was constructed in front of the statue which enabled the members of the Committee to study the cracks and other defects appearing on the face and head of the image at close quarters. As resolved by the Committee a water repellant preservative coating was applied to the statue before the "Mahā-mastakābhishēka" ceremony. This opportunity was availed of by the Department of Archæology to obtain a number of close up views of the face and the several cracks on the face and the head for purposes of reference and record. Ink impressions of the cracks were also taken by this Department to determine the actual size of each of the cracks.

At Chickmadhure in the Challakere Taluk (Chitaldrug District) an early monument probably belonging to the Nolamba-Pallava period was discovered. Although it is a plain structure, the square pillars with early motifs on them and some of the sculptures *e.g.*, Gaṇēśa, Saptamātrika panel, Bhairavi, etc., kept in the navaranga speak of its antiquity. The occurrence of several 'Viragals' and inscriptions belonging to an early period (Circa 8th and 9th centuries A. D.) lying round about this monument is a noteworthy feature which gives a clue to the age of this site. Some of these inscriptions belong to the 'Rāshtrakūta' and Nolamba-Pallava periods and are important from the point of view of the reconstruction of the history of that period.

3. *Epigraphy*.—Several important ancient inscriptions found in the Bēlūr, Chikmagalūr and Śringēri taluks were examined by the Superintendent for Epigraphy,

Government of India, Ootacamund, who paid a visit to the State during the end of November 1952. The Director of Archæology accompanied the Superintendent for Epigraphy during this tour. Three sets of copper plate inscriptions were received by the Department for decipherment and study. One of them is an important record belonging to the Nolamba-Pallava ruler Ponnēra Nolamba which gives an account of the early history of the Nolambas. This happens to be the first copper plate record belonging to the Nolamba dynasty so far discovered. Another set of copper plates noticed by the Department is valuable inasmuch as it has been issued in the first regnal year of the Ganga king Śrīvikrama. A third set of copper plate records which was sent by the Amildar, Madhugiri Taluk, for examination, belongs to the Ganga king Durvīṇa. This inscription has already been published in *Epigraphia Carnatica* Volume XII (Tumkur District). Sri B. Venkoba Rao, Shanubhogue of Doddadhālvatta, who produced this set has been good enough to present the same for the Museum of the Department.

4. *Nismatics*.—Twenty-two gold coins (varahas and half varahas) discovered in the Sorab Taluk (Shimoga District) were examined by the Department. These coins belong to the Vijayanagar kings Krishnadēvarāya and Achyutarāya. A large treasure trove consisting of nearly 1,300 gold coins found at Anugondanahalli in the Hosakōte Taluk and lodged in the District Treasury, Bangalore, was also studied. Most of the coins in this treasure trove belong to the reign of Hyder Ali and Tipu Sultan, but some of them appear to be issues of the East India Company and the Mysore dynasty.

5. *Exhibition and Museum*.—The Department participated in the exhibition organised in connection with the Cattle Show at Hassan. During the last week of February 1953, the Department participated in another exhibition arranged by the Mahāmastakābhishēka Exhibition Committee at Sravanabelgoḷa. Arrangements had been made at this Exhibition to display a select collection of photographs to illustrate the wealth of Jain architecture and sculpture extant in Mysore, and also lithographic copies of some important inscriptions that have a bearing on the history of Jainism in the State. Both the Exhibitions attracted attention from visitors coming from all parts of India.

The collection of specimens of the Museum of Antiquities, Chitaldrug, was augmented by the acquisition of some interesting exhibits consisting chiefly of ancient arms and armours belonging to the Paleyagār period. A select collection of the photographs taken by the Department during the year was circulated among the different Departments of Archæology in India.

6. *Publications*.—The Tamil texts of the Supplementary volumes to the *Epigraphia Carnatica* (Bangalore and Kolar Districts) have been printed. A revised

guide to Śravanabelgola containing a good number of illustrations was issued in three languages—English, Kannaḍa and Hindi,—on the occasion of the “Mahāmastakābhiśhēka” ceremony of Gōmaṭēśvara at Śravanabelgola.

7. *Library*—About 180 new books and periodicals were acquired by the Department for purposes of reference and study.

8. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 31,055-3-0 and Rs. 31,055-3-0 respectively during the year. A sum of Rs. 1,215-3-0 was realised by the sale of the departmental publications and photographs.

1953-54

1. *Personnel*.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archæology throughout the year under report. The post of Gazetted Assistant to the Director and one of the posts of Technical Assistants were not yet filled up.

The conservation of monuments of National Importance in the Mysore State which was hitherto being looked after by the Government of Mysore on an ‘Agency’ basis was taken under the direct control of the Department of Archæology, Government of India, with effect from 1st June 1953. Arrangements have been made to transfer the charge of the National Monuments in the Mysore State to the Superintendent, Department of Archæology, Southern Circle, Madras.

2. *Conservation of Ancient Monuments*.—Sri A. Ghosh, M.A., Director-General of Archæology in India, paid a visit to the State during the end of June 1953 for the inspection of the monuments of National Importance situated in Bangalore, Śrīrangapaṭṇa, Sōmanāthapur, Śravanabelgola, Bēlūr and Halebid. While at Mysore, the Director-General also paid a visit to the Office of the Director of Archæology in Mysore.

The Director of Archæology, Mysore, and his Assistants inspected some of the important protected monuments in the State mainly with a view to examine the conservation needs of those monuments. One of the important measures relating to the conservation of monuments undertaken during this year was the installation of electric lights to the Kēśava temple at Sōmanāthapur. This monument with its exquisitely carved ceilings can be satisfactorily studied only with the help of interior lighting. The electric flood-lighting arrangements recently effected fulfill this need. The fortress and temples on the hill at Chitaldrug were jointly inspected by the Director of Archæology, Mysore, Deputy Commissioner, Chitaldrug District, and the Executive Engineer, Chitaldrug Division, with a view to concert measures for the preservation of the same. Other monuments, like the Īśvara temple at

Ānekonda, Dāvāngere Taluk, Lakshminarasimha temple at Vighnasante, Tiptūr Taluk, Chennakēśava and Kallēśvara temples at Araḷaguppc, Fort and temples at Māgadi, Rāmēśvara temple at Rāmanāthapur, Rāma temple at Kūdalūr, Apramēya temple at Maḷūr, etc., were also inspected. At Māgadi, the tower over the western 'Mahādvāra' of the Ranganāthasvāmī temple which had collapsed some years back is being reconstructed at a cost of Rs. 45,000, the necessary funds having been provided by the Muzrai Department and the devotees of the shrine. The work in progress is under the control of the Public Works Department and the Officers of this Department have also been offering necessary suggestions from the point of view of archaeological conservation. The ancient monuments at Śāntigrāma, Hāssan Taluk, were inspected in connection with the proposal to instal electric lights in the Kēśava and Yogānarasimha temples. At present there are five monuments in this village of which the two that are now proposed to be illuminated by means of electric lights have been protected and included in the State list. A detailed conservation note has been drawn up for the preservation of all these monuments. Sri Śāntinātha Basti at Jinanāthapura (Channarāyapaṭṇa Taluk) is another protected monument of the State list, inspected recently. On behalf of the 'Bhāratavarshīya Dīgambar Jain Tīrthakshētra Committee', some repairs were being effected to this monument by a devotee without the knowledge of this Department. As the prior concurrence of this Department is necessary in connection with the execution of repairs to ancient monuments, the concerned party has been asked not to proceed with the work without the approval of the concerned Departments of Government. A note on the conservation needs of this monument has also been drawn up and forwarded to the authorities of the Muzrai and Public Works Departments for taking further necessary action in the matter.

3. *Exploration*.—Near Tōṭagere in the Nelamangala Taluk was discovered a small temple dedicated to Śiva. The god enshrined in this temple is locally known as Arjunēśvara. Though the temple is not architecturally important, it is an old monument which appears to date back to Circa 9th century A.D. Images of the Śiva Panchāyatana group kept in the temple, though small in size, bear all the early characteristics. There are also two inscriptions belonging to the Ganga king Sripurusha (C. 750 A.D.) in front of the temple.

An important discovery of the year was a hoard of five ancient metallic images in the Kūdalūr village, Channapaṭṇa Taluk. The images were found by the villagers in a well in front of the ancient temple of Mangalēśvara. Of the images, those of Natarāja and Sukhāsanamūrthi are good, though the same cannot be said of the other three images which are all of the consort of Śiva.

Kūdalūr is a village situated on the left bank of the Kanva river at a distance of about five miles from Channapaṭṇa which is the headquarters of a taluk of the

same name in the Bangalore District. As far as we could gather from inscriptions this village appears to have been a prosperous agrahāra during the Ganga, Chōla, and Hoysala days as were the other places in its vicinity, *i.e.*, Malūr, Malūrpatna, Honganūr, etc. Kūḍalūr appears to have been established as an agrahāra town during the days of the great Chōla king Rāja Rāja. As usual, the Śrī Rāma temple was in the centre and the Mangalēśvara temple in the north-east corner of the agrahāra which was called as Rāja Rāja Chaturvēdimangala during that period. The place was included in Kīḷalai-nāḍu of Rājendra Chōla-vaḷa-nāḍu in Mudigoṇḍa-Śōlamandalam. An overground survey of this area which was conducted during the year has revealed the existence of several ruined temples, sculptures, inscriptions, ancient brick foundations and high mounds full of red-ware and black-ware potsherds, sometimes with incised ornamentation. A systematic excavation of this area is sure to lay bare the relics of the Ganga, Chōla, Hoysala and earlier phases of culture that flourished there.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, recently paid a visit to the State in connection with the examination and study of some of the early inscriptions in the State. He examined a number of ancient inscriptions at Śravanabelgoḷa, the famous pillar inscriptions of the Śatavāhana and Kadamba rulers at Malavalli (Shikārpur Taluk) and the early Kadamba inscription at Taḍaganī (Shikārpur Taluk). The Epigraphist of the Department of Archæology, Mysore, accompanied the Government Epigraphist for India during this tour. Epigraphical tours were also undertaken by the Epigraphist of the Department in parts of Chitaldrug during the latter half of May 1953. About twenty-five new inscriptions were collected. These epigraphs range in date between the 7th century A.D. and the 17th century A.D. The earliest of these records is a copper plate grant of the early Chālukya prince Abhinavāditya Satyāśraya, which is important in so far as it fills up a short gap in the history of the early Chālukyas. Another stone pillar inscription at Muchchanūr (Chitaldrug District) which belongs to about the 10th century A.D., reveals the name of a Ganga prince “Mayindammarasa”. Another record mentions an “Irugamayya” who might be the same as the Nidugal Chōla ruler Irugammayya of about the 11th century A.D.

5. *Numismatics*.—A treasure trove consisting of twelve gold coins was discovered at Chikmalur village in the Channapatna Taluk while excavating the foundation trench of a house. These coins were examined and found to be the issues of the early rulers of Vijayanagar. Another treasure trove discovered at Jakkēnahalli village in the Channarāyapatna Taluk consisting of more than seven hundred copper coins was also examined. Many of the coins in this hoard appear to be those struck under the Mysore rulers Hyder Ali and Tipu Sultan.

6. *Museum*.—The collection of specimens in the Local Antiquities Museum, Chitaldrug, was augmented by the acquisition of some interesting items consisting chiefly of about thirty lead coins belonging to the Śātavāhana period. The museum was visited by a number of distinguished persons who have recorded their appreciation of the value of the institution as a centre of educational and cultural activity.

7. *Exhibitions and Conferences*.—One of the important features of the Diamond Jubilee celebrations of the University History Association held in Mysore during March 1953, was the exhibition of Art and Archaeology. As requested by the authorities of the Diamond Jubilee Committee, the Department of Archaeology undertook the responsibility for the organisation of this exhibition. The exhibition attracted a good number of visitors. The Department also participated in the exhibition organised by the Cattle Show Committee, Hassan.

The Director was deputed by Government to represent the Department as a delegate at the 17th Session of the All India Oriental Conference held at Ahmedabad during October 1953.

8. *Library*.—About 76 new books and periodicals were acquired by the Department for purposes of reference and study.

9. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,079-10-8 and Rs. 27,079-10-8 respectively during the year. A sum of Rs. 815-4-0 was realised by the sale of the departmental publications and photographs.

1954-55

1. *Personnel*.—The Professor of Indology was appointed *Ex-officio* Director of Archaeology by virtue of G. O. No. E. 6104/Archy. 1-54-1 dated 17th August 1954. Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, took charge of the Department on the 27th January 1955 and Sri K. Narayana Iyengar, who was acting in the place, was reverted as Acting Assistant to the Director of Archaeology. By virtue of G.O. No.E. 19593-5/Archy. 1-54-3 dated 21-3-1955, Dr. M. Seshadri, M.A., Ph.D. (Lond.), was appointed Assistant Director of Archaeology (Part-time) on an allowance of Rs. 100 p.m. in addition to his own work in the University. Sri K. Narayana Iyengar, Acting Assistant to the Director, went on furlough on average salary from the 29th January 1955 and continued to be on leave till the end of the year. During his absence on leave Sri M. Hanumantha Rao, M.A., was placed in-charge of the duties of the Assistant to the Director.

2. *Conservation of Ancient Monuments*.—Tours of inspection were undertaken by the Director and his Assistants throughout the State in connection with the

formulation of proposals for the conservation of the protected monuments of the State list. The work of reconstruction of the mahādvāra tower of the Śrī Ranganāthasvāmī temple at Māgaḍi made considerable progress. Some of the important citizens of Sāhagrāma and Chikhanasōge have formed a Committee with the object of making arrangements for the renovation of the Ādinātha Basti at Chikhanasōge, a monument which dates back to the 11th Century A.D. A detailed note for the conservation of this monument has been prepared and forwarded to the concerned authorities for further action. The proposed urgent repairs to the Śrī Mādhavarāya-svāmī temple, Beḷlūr, Śrī Kēśava temple, Ambuga, and Śrī Venkaṭaramanasvāmī temple, Bangalore City, have been completed. Of the other monuments inspected, mention may be made of the Kēśava and Sōmēśvara temple at Hāranahalli, Kēśava temple at Kaidāla, Jain Basti at Niṭṭūr, Viragals at Hiregundugal, Śāntinātha Basti at Jinanāthapura, Gaḷagēśvara temple at Heggere, Bhaktavatsala and Janārdana temples at Belagoḷa, Lakshminarasimhasvāmī temple at Hojenarasipur and the Brahmēśvara temple at Kikkēri. The Bhaktavatsala shrine at Belagoḷa, Śrīrangapatna Taluk, is the only monument of its kind in the State being circular in plan. Since it is in a highly dilapidated condition, it is necessary to arrange for its preservation. The question of the electrification of the famous temple of Śrī Virūpāksha at Hampi has been taken up for consideration. As a first step towards the preservation of the mural paintings found in the State, photographic records were made of the best preserved portions of the ceiling paintings in the Śrī Narasimhasvāmī temple at Sibi and Tērumallēśvara temple at Hiriyūr.

3. *Exploration.*—A thorough examination of the ancient site at Kūdālūr, Channapatna Taluk, was conducted during the year. As the occurrence of a treasure trove consisting of a number of 'Virarāyi' fanams was reported from Baluvanērlu village, Tiptur Taluk, the find-spot and its immediate neighbourhood were investigated. A number of viragals belonging to the Hoysala and earlier periods were noticed in this area. The Kēdārēśvara temple discovered at this place is enclosed by a modern mud-wall all round. This monument constructed during the Hoysala period has a garbhagriha, sukanāsi and navaraṅga. All the nine ceilings of the navaraṅga and that of the sukanāsi are well carved. A detailed survey of the ancient site and the monuments at Nirgunda in the Hosadurga Taluk was also made. Nirgunda is an ancient place mentioned in inscriptions of the Hoysala and earlier periods and appears to have been the headquarters of a district during those days. The Siddhēśvara temple situated near the tank is the earliest of the monuments at the place mentioned in the inscriptions of the Hoysala period found there. The main cell of the temple enshrines the Siddhēśvara līṅga and the other two cells have mutilated images of Vishnu (Kēśava) and Vēnugōpāla. The different portions of the interior including the pillars of the navaraṅga are finely

carved. The sukanāsi doorway is flanked by perforated screens consisting of graceful scroll work in the convolutions of which are to be seen figures of musicians and dancers in various attitudes. Over the lintel of the sukanāsi is found a row of well carved figures with Tāṇḍavēśvara in the centre of the group in which are to be found Gaṇeśa, Kumārāsvarṇi, Viṣṇu and Brahma. On the middle outer wall of the main cell dedicated to Siddhēśvara are carved the images of Viṣṇu, Tāṇḍavēśvara and Brahma. This Hoysaḷa monument is an important discovery of the period under report.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, paid a visit to the State for the inspection of the famous inscriptions of Aśoka at Brahmagiri and Siddāpura in the Molakālmuru Taluk and the Kadamba inscription of Mayūraśarma at Chandravalli near Chitaldrug. The Director accompanied the Government Epigraphist to Chitaldrug where a joint examination of the Kadamba inscription was made and proposals were formulated for the preservation of the same. Some inscriptions of the sixteenth and seventeenth centuries A.D. were discovered at Sibi. The Honorary Curator, Museum of Antiquities, Chitaldrug, forwarded a set of copper plate records of the Vijayanagar dynasty for study. On a close examination, these plates were found to be spurious.

5. *Museums and Exhibitions*.—The collection of exhibits at the museum of Antiquities, Chitaldrug, was considerably augmented and the institution is attracting a good number of visitors. A large number of ancient coins mostly of the Śatavāhana period were recently acquired. The discovery of a square punch marked coin made of silver which is stated to have been picked up on the surface of the ancient site of Chandravalli, is highly interesting from the point of view of the history of the area. The Museum of Antiquities at Chitaldrug is at present housed in the two rooms of the Raṅgayyanabāgūlu, the eastern gateway of the Chitaldrug Fort. With the growing collection of the specimens in the Museum, the urgent necessity for the display of the same in a satisfactory manner is keenly felt. As the Raṅgayyanabāgūlu is an important thoroughfare for vehicular and other traffic, the museum is always full of dust which spoils the photographs and other exhibits displayed there. Moreover, rain-water is percolating through the roof of this old gateway and its walls are all damp. It is necessary to secure a suitable building for accommodating this important cultural and educative institution.

The Department participated in the Exhibition organised under the auspices of the Karnāṭaka Sangha, Delhi, in connection with the Kannada Literary and Cultural Festival held at Delhi during April 1954. The photographs of some of the world famous monuments of the State like those of Bēlūr, Halebid, Sōmanāthapur, Śravanabelgoḷa, etc., lithographs and photographs of the most important inscriptions of the Mysore State and a select collection of original copper-plate records having a

bearing on the history of Mysore were displayed at this Exhibition. The exhibition was attended by a large number of visitors who evinced keen interest in the history of Karnāṭaka Culture. The President and the Vice-President of the Republic of India were pleased to pay a visit to the Exhibition. The Department also participated in the Exhibition held under the auspices of the Indian Historical Records Commission at Mysore, during January 1955.

6. *Library*.—About 44 new books and 52 periodicals were acquired by the Department for purposes of reference and study. About 123 old books and journals of the library were got bound.

7. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 23,323-1-3 and Rs. 23,323-1-3 respectively during the year. A sum of Rs. 1,677-0-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the local bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug

1955-56

1. *Personnel*.—Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, continued to be *Ex-officio* Director of Archaeology and Dr. M. Seshadri, M.A., Ph.D. (Lond.), Assistant Professor of Indology, as part-time Assistant Director of Archaeology during the year. Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director was on furlough for eight months and on leave without allowances for the rest of the period. During his absence on leave Sri M. Hanumantha Rao, M.A., continued to be in-charge of the Office of the Assistant to the Director. Sri C. Kuppachari was appointed in the vacancy of Draftsman with effect from 8-6-1955 in accordance with the rules of recruitment.

2. *Conservation of Ancient Monuments*.—A number of protected monuments were inspected by the Assistants in connection with their repairs and conservation needs during the year. Detailed notes of conservation for the several protected monuments and also for the new monuments discovered, were drawn up. Among the important monuments thus inspected may be mentioned the Sri Rāmadēvaru temple at Kūdalūr, Channapaṭṇa Taluk, Śrī Lakshminarasimha temple at Vighna-sante, Tiptūr Taluk, Śrī Divyalingēśvara temple at Haradanahalli, Chāmarājā-nagar Taluk and Śrī Ranganāthasvāmī temple at Māgadi. Since the Rāmadēvaru temple at Kūdalūr was in a dangerous state of collapse, the estimates prepared for urgent repairs were scrutinised and returned with countersignature to the concerned authorities subject to certain observations from the archaeological point

of view. At Vighnasante, where the garbhagriha tower of the beautiful Narasimha temple had collapsed several years ago, the work of arranging the architectural members lying scattered at the spot was taken up in order to re-construct the tower in its original form from the available material. The paintings at Śrī Divyalingēśvara temple at Haradanahalli, which are early and well-worked are in a bad state of preservation. Unless early steps are taken to preserve them from further decay by making the leaky roof of the maṇḍapa water-tight, there is every danger of these beautiful paintings being lost for ever. Some of the well-preserved paintings have been photographed for record. The construction of the mahādvāra tower of the Śrī Ranganāthasvāmi temple at Māgaḍi is completed. The work has been executed mostly keeping in view the style of the original tower that stood on the mahādvāra.

Some of the new monuments discovered during the year require immediate attention in respect of conservation because of their architectural importance. Examples are the Siddhēśvara temple at Belagutti, Honnali Taluk and the Śrī Narasimha temple at Narasīpur, Bēlūr Taluk. The Siddhēśvara temple at Belagutti which is a typically late Chālukyan monument built by the Sindas is in an advanced state of decay. Thick vegetation has grown on the monument, dislodging the architectural members of the towers and walls, and developing cracks in the roof at several places. One of the towers has collapsed completely leaving the garbhagriha open to the sky. In view of its architectural importance, the monument has to be brought under protection under Class II of the Ancient Monuments in the State List, and immediate steps must be taken to prevent further decay. The Śrī Narasimha temple at Narasīpur on the other hand, built during the reign of the Hoysala king Narasimha I, unfortunately has portions which are in a dilapidated condition especially the Goddess's shrine the roof of which has completely collapsed.

3. *Exploration*.—As a result of an enthusiastic and devoted search for new monuments in the State by the Director and his Assistants, fifteen monuments not hitherto noticed in the different parts of the State have been discovered. Some of them are of high architectural value, and deserve special notice. They may be briefly noted here. —

(1) Śrī Lakshmīnarasimha temple at Arakere, in the Arsikere Taluk, is a trikūtāchala monument of about the 13th century A.D. built in the Hoysala style, with a row of figure sculptures on the outer wall, beautiful Vēnugōpāla, Lakshmīnarasimha and Kēśava images in the three shrines (cells), and well-worked ceilings.

(2) Śrī Narasimha temple at Narasīpura in the Bēlūr Taluk, is another monument in the Hoysala style and is of large dimensions. This monument was built during the reign of the Hoysala king Narasimha I, and dedicated to the god Yōgānarasimha. A few of its ceilings, the doorway of the Goddess's shrine, as also the

main image of Yōganarasimha are some of the best examples of the exuberant carvings typical of Hoysala architecture and sculpture.

(3) Śrī Bhairava temple at Bhairavanagudḍa in the Bēlūr Taluk, is of an ordinary type with plain walls and plain, stepped pyramidal tower on the garbhagriha. But some of the figure sculptures within the temple, *viz.*, the Panchāyatana group of images in the navaraṅga containing the seated Vishnu image in dhyānasana pose, two Sūrya images, Kumāra on peacock, Mahishāsuramardini in the vigorous attitude of killing the demon Mahishāsura, and the main image of standing Bhairava have all been exquisitely carved in the Hoysala style.

(4) Śrī Mallinātha and Śrī Lakshmīnārāyaṇa temples at Kyāthanahalli in the Heggadadevanakōṭe Taluk are noteworthy monuments discovered in the Mysore District. The Mallinātha temple which goes back to the early 12th century A. D. has a garbhagriha, a sukhanāsi and a navaraṅga of very small dimensions with all early characteristics: right-angled pilasters on the outer walls, stepped pyramidal tower with a stone kalāśa above, and slender and short double-vase type pillars in the navaraṅga. The Lakshmīnārāyaṇa temple which was built a generation later, on the other hand, appears to have been rebuilt at a very late period.

At Byādamālalu in the Chāmarājanagar Taluk were also discovered a few stray figure sculptures lying in a heap on a mound, among which is a rare figure of Rāvana standing with all his ten heads and twenty hands, in the marching attitude. The figure is about 3 feet high and is worth preserving in a museum.

(5) The most important of the monuments discovered during the year comes from a village named Ballēśvara in the Honnālī taluk. The Ballēśvara temple which has given its name to the village is a trikūṭāchala with three garbhagrihas, three sukhanāsis and a common navaraṅga which is open in the front, and a porch. The lathe-turned and star-shaped pillars in the navaraṅga, the beautifully worked ceilings and the elaborately carved doorways are all typically Hoysala. The monument deserves to be included in the list of protected Ancient Monuments of the State under Class II.

(6) Next in importance are the two monuments discovered at Belagutti in the same taluk. One is the Siddhēśvara temple, and the other, that of Channakēśava. The Siddhēśvara temple is a trikūṭāchala with a high, stepped pyramidal tower on each garbhagriha, the steps having upward dental mouldings at close intervals. The outer walls which are plain have a large horizontal band in the centre with a row of flowers. A beautiful Umāmahēśvara group adorns a niche in the navaraṅga. The ceilings, the pillars and the beams have all been elegantly worked. Besides these, there are a number of vīragals (hero stones) and inscriptions standing all round the monument giving the history of the Sindas who ruled those parts in the 11th and 12th centuries A.D. This monument appears to have been built in the 11th

century A.D. by the Śiṇḍa rulers. The Chennakēśava temple at the same place is also of the same type and period.

Other monuments noticed during the year are the Tīrtha-Rāmēśvara temple near Belagutti, the Siddhēśvara temple at Kammaraghatta, Honnāli Taluk, the Viśvanātha temple at Biliyagalimōle in Maḷavalli Taluk, etc.

A good number of megaliths were discovered in several places in the State during the year. Some of the important groups were found at Narasamangala and Arakalavādi in the Chāmarājanagar taluk, Chinnasandra and Kōṅgacaballi in the Chintāman Taluk, Jadigēnaballi, and Koṇḍarājapalli near Kōlār. These megaliths were studied in detail and photographed. Arrangements will be made to include these sites along with the others already noted in the list of protected sites as per G. O. No. E. 3077-87/Archy. 10-48-4 dated 23rd May 1950

A large map incorporating the location of all the megalithic sites so far discovered has been prepared.

The outstanding discovery, however, is a new site of early man who lived in Mysore probably 30 to 40 thousand years ago, situated near the Bānasāndra hill range. Stone tools and implements which he used were picked up and brought to the office for study. A detailed survey of this important site will have to be made in future. A sketch map of the site has been prepared, comprising the various small stream courses where these tools are to be found in abundance, and sent to the Deputy Commissioner, Tumkur District, for making arrangements to preserve the site.

4. *Epigraphy*.—The Department has collected about thirty inscriptions during the year including four copper plate records. These inscriptions belong to the different dynasties like the Kadambas, Gangas, Rāshtrakūṭas, Hoysālas, Vijayanagar rulers and the Nāyaks ranging in date from about 400 A.D. to about the 17th century A.D.

Among the copper plate records is a set of three plates belonging to the reign of Mṛigēśavarīma, the early Kadamba ruler. It comes from Kumsi in the Shimoga District. The other three sets were discovered in the village of Chikkasārangi in the Tumkur District. Two of these sets, containing five plates each, belong to the reign of the Ganga king Śrīpurusha who ruled parts of Mysore during the 8th century A.D. while the other which has seven plates belongs to the reign of the Rāshtrakūṭa king Gōvinda III, also of the latter half of the 8th century A.D. These records throw valuable light on the history of the Kadambas, Gaṅgas and the Rāshtrakūṭas. The above mentioned three sets have been acquired for the Office Museum. A detailed study of these records is being made.

As regards the discovery of lithic records, mention may be made of an inscribed slab which had been built into the Dōrasamudra tank bund at Halebīḍ.

It records the erection of a Mallikārjuna temple (which no longer exists) during the reign of Virā-Baḷḷāla II, a Hoysaḷa king, by Mahadēvaṇṇa and Būchyaḷaboppisetṭi, the officers under the king. Three other lithic records, discovered at Śravanabelgoḷa, Hulyār and Nittūr respectively are of great importance in view of the fact that they help in determining the date of the monuments near which they were found, viz., the Chennannabasadi at Śravanabelgoḷa, the Siddhēśvara temple at Hulyār and the Sānthinātha Basti at Nittūr.

5. *Numismatics*.—A small hoard of ten gold coins and a gold lump discovered near Thippūr in the Maddūr Taluk were sent by the Deputy Commissioner, Mandya District, for study. The coins appear to be the issues of Kaṇṭirava Narasaraḷa Wodeyar, the Mysore king.

6. *Publications*.—The Epigraphia Carnatica Volume XVI—Tumkur Supplement, containing the collection of inscriptions made during the years 1906 to 1922 in the Tumkur District, has been completed and printed, the advance copies of which have been submitted to Government. The printing of the Epigraphia Carnatica—Kolar Supplement has made good progress. Nearly 70 pages of the text have already been printed. Since several guide books to places of historical and architectural importance have become out of stock, the reprinting of these guide books has been taken up.

About 8 drawings and maps have been prepared and about 150 photographs have been taken.

7. *Museums*.—A few sculptures like the seated image of a Jain Tirthankara with an inscription on its pedestal and a figure of Rāvaṇa, a rare image, some bronzes such as the standing Tirthankara images and the Sōmaskanda group, Chandrasēkharamūrthi, Ardhanārīśvara, etc., and three sets of copper-plate records have been acquired for the Office Museum during the year.

8. *Exhibition*.—The Department participated in the Kannaḷa Sāhitya Sammēlana Exhibition held at Mysore during May 1955 and at Raichūr during December 1955. A representative collection of photographs of sculptures, monuments, etc., in the Mysore State as also some original copper plate records, and estampages of lithic records bearing on the history of Kārṇāṭaka were displayed. The exhibition attracted a good number of visitors and won appreciation from distinguished scholars. The Department had also sent a representative collection of photographs of the Muslim monuments in the State to the Historical, Cultural, Scientific and Tibbi Exhibition held under the auspices of the Islamiya Arabic College, Kurnool, during the last week of December 1955.

9. *Library*.—About 68 new books and 20 periodicals were acquired by the Department for purposes of reference and study.

10. *Finance*.—The receipts and expenditure of the Department amounted to Rs. 27,204-15-8 and Rs. 27,204-15-8 respectively during the year. A sum of Rs. 2,111-10-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the Local Bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

11. *General*.—The Director and the Assistant Director participated in the Oriental Conference held at Aunamalainagar during the month of December 1955. The Assistant Director read a paper on 'New Light on Megalithic Dating' in the Archaeology Section of the Conference

The members of the staff spared no pains in getting through the work of the Department efficiently during the year.

PART II—STUDY OF ANCIENT MONUMENTS AND SITES

Anekal.

Anekal is situated about 24 miles south of Bangalore. It has a few monuments built in the Dravidian style. To the south of this town, and on the other side of the tank, lies an extensive field of about 5 acres in area with a high mound. The area is mostly under cultivation and is also being excavated for its soil as manure, since it is ashy. This is an ancient site containing large quantity of red-and-black pottery, highly polished. In addition to this type, thick pottery, probably wall pieces of urns, thick rim pieces and ornamented rim pieces of dishes occur. The site also yielded one or two sherds of the russet-coated ware with the criss-cross design in Kaolin. A few pieces of neolithic celts were also picked up on the site. All these evidences tend to show that the site is sufficiently ancient, and may, if excavated, reveal different cultures. On the site are lying some old inscribed slabs including *vīraṅga*s belonging to the Gaṅga period, indicating that the old town probably flourished even during the 8th and 9th centuries A. D.

CHANNAKĒSAVA TEMPLE.

This temple is in the middle of the town. It is built in the Dravidian style of Architecture and has a garbhagriha, a sukhānāsi, a navaraṅga and a mukhamanṭapa. The latter two parts appear to have been altered greatly by modern additions. The original structure belongs to about the 14th century A.D. The garbhagriha has turreted niches on the outer walls, one on each side. One of the basement friezes, which is octagonal, is decorated with a floral band. Below the sharp eaves is a row of lions or sea-horses. On either side of the sukhānāsi, on the outer walls, there are the reliefs of ornate pots from which pilasters in high relief spring up. The front portion of the building is a recent addition. The navaraṅga pillars are, on the other hand, highly interesting since they contain relief sculptures of much interest. They may be briefly noted as follows:—

SOUTH-EASTERN PILLAR: From top to bottom on the cubical mouldings are the figures of Rāma and Lakshmaṇa, a husband and wife standing with lifted hands, Hanumān, Śrī Rāma, Viṣṇu and Garuḍa, four handed Śrīnivāsa, seated Goddess with left hand on thigh and right hand holding padma, Krishna playing with Gōpi who is churning butter, Gaṇēśvara mōksha, Gōpi-vastrāpaharaṇa, man seated with a string of flowers in his hands and Viṣṇu standing with 14 hands (Viśvarūpa).

SOUTH-WEST PILLAR: Yamañjrunīya episode, Yōgānarasimha, Narasimha killing Hiranyakaśipu, Varāha, Matsya, Narasimha fighting with Hiranyakaśipu, Vidyādhara with human body and peacock tail, Kūrmāvatāra, Narasimha coming out from the pillar split in two, Kālinga-mardana, Lakshminarasimha and Narasimha pursuing Hiranyakaśipu.

NORTH-WEST PILLAR: A monk with his stomach hanging out and knees bent together, Vēnugōpāla with 4 hands, Svāmi seated with folded hands, Śankha, Garuḍa, Hanumān, Kṛṣṇa seated and playing with Gōpī, Kṛṣṇa stealing butter, Ṛṣi seated on hill, Kāmadhēnu, Kūrmāvatāra, a sage pointing to something, and followed by a servant.

NORTH-EAST PILLAR: Balarāma with *hala* in his hand, Janārdana, Vāmana with umbrella lifted up, Rāma and Hanumān, Vālī and Sugrīva fighting, Brahma pouring water with kamaṇḍalu on the foot of the next figure Trivikrama, Venkaṭēśa, Bali, Trivikrama treading on Bali, Vāmana with umbrella.

The figures are fairly in high relief and are of good workmanship, considering that these have been worked on hard granite pillars. In the garbhagriha stands the image of Kēśava between two goddesses Śrī and Bhū with an ornamental prabhāvaḷi. Though the figure is popularly known as Kēśava it is really Janārdana.

MALLIKĀRJUNA TEMPLE.

About a few yards to the north of the Kēśava temple is the Mallikārjuna temple. It also goes back to the 14th century. Though large, it is of an ordinary type without much architecture in it. But the lamp pillar in front of it is elegant. It is about 40 feet high with cubical base and octagonal shaft, and is slightly tapering. On the four faces of the base are the following figures which are finely done :—

- (1) Śiva holding arrow, axe, bow and deer and wearing ruṇḍamāla, stands on a four-wheeled chariot drawn by horses.
- (2) Nandi.
- (3) Gaṇēśa
- and (4) Virabhadra standing with Dakṣa in attendance.

THIMMARĀYASVĀMI TEMPLE.

This temple, about a mile to the north of Ānekal, is mostly a plain one. It is not much of archaeological importance. But in front of this temple is another small temple of Venkaṭēśa, the image of which, it is said, has been removed to Doḍḍaballāpur some years ago. Now there stands in it a figure of Ānjanēya. The temple appears to belong to the days of the Vijayanagar king Bukkarāya II, whose inscription in Tamil appears on the basement cornice of the temple. There is also another Tamil inscription on the basement cornice of the Thimmarāyasvāmi temple.

Bannerughatta.

Bannērughatta is a small village in the Ānekal Taluk, situated at a distance of about 10 miles to the south of Bangalore City. This seems to have been a great centre of pilgrimage throughout its history, as evidenced by a number of inscriptions at the place, ranging in date from the 13th century to the 19th. The inscriptions of the Vijayanagar period refer to it as Bannūraghatta, while one of the early Tamil inscriptions call it Vannmargattam, but the origin of this name is uncertain.

CHAMPAKADHĀMASVĀMI TEMPLE.

The main interest in the village is the temple of Champakadhāma. At the foot of the hill, and on a conspicuous height in the very centre of the village, stands this imposing structure. As one drives to the village on the Bangalore-Ānekal road, the temple with its tower and the mahādvara presents a picturesque view with the hill in the back-ground, and the main street in front, flanked by rows of houses on either side.

The temple is reached after two sufficiently high flights of steps, in the midst of which is the mahādvara. (Plate II). The structure is in the Dravidian style of architecture, and goes back to Hoysala times. On epigraphical evidence, we know that it was built in 1287 A.D. by one Pūrvādrāya, a Tamil subordinate of the Hoysalas, (M. A. R. 1908, page 14). The original temple consists of a garbhagṛha, two sukhanāsis and a navaranga. It is constructed on high basement consisting of several cornices which bear a number of Tamil inscriptions. (Plate III).

Within the garbhagṛha is the image of Vishnu with his consorts, locally called Champakadhāma. (Plate IV). It is interesting to note that the name Champakadhāma is of a very late origin, occurring in an inscription of 1819 A.D. Both Hoysala and Vijayanagar inscriptions name the God as Dīmōlara. There is also a fine group of bronze images (Plate V), perhaps, of the same God, kept in the sukhanāsi. Judging from their workmanship, the processional bronzes can be, perhaps, assigned to the Vijayanagar period.

The indented mahādvara is a lofty structure, and consists of a number of basement cornices above which rises the wall relieved by square pilasters, with kalaśa bearing round-pilasters at intervals. With these features and the occurrence of sea-horses above the inverted boat-shaped caves, the style is comparable to those of Sōmēśvara temple at Kuruḍumale and Svayambhūvēśvara temple at Mādīvāla. These constitute a class by themselves, and may be considered as an off-shoot of Dravidian architecture, prevailing in Eastern Mysore during the Hoysala period.

There is a Tamil inscription of the Hoysala general Singeya-Dannayaka on the left jamb of the door-way, dated 1291 A.D.

To the right of the road, at the very entrance of the village, under a pipal tree is a row of images of persons cutting their own necks with swords (Kaḍugatti-kal).

Such images are set up to commemorate the self-sacrifice of persons at the death of their masters, and are comparable to those at Domlūr and Kāḍugōḍi.

Kudalur

Kūḍalūr is a village about 4 miles from Channapaṭṭa on the road from Maḷūrpaṭṭa, on the left bank of the Kaṇva river. It appears to have been a prosperous agrahāra town throughout the Gaṅga, Chōla and Hoysala periods as can be gathered from numerous inscriptions. In the inscriptions it is called Rāja-Rāja Chaturvēḍimangalam after the great Chōla king Rāja Rāja (955-1014 A.D.). It was included in the Kīlalaṇāḍu of Rājendra Chōla Vaḷaṇāḍu in Muḍigonḍa Chōla maṇḍalam. There stood here, at one time, a number of monuments, sculptured-pieces, images, etc. At present, however, there is only one temple fairly in tact, *viz*, Śrī Rāma temple. The god of this temple is referred to in early inscriptions as Śarkunarāṇapperumāl. The temple is built in the Dravidian style of architecture and does not call for any special attention from the architectural point of view. But the main image in the garbhagṛiha and the image of Venkatēśa or Janārdana standing against the inner wall of the mahādvāra, bear early characteristics, and are noteworthy.

MANGALEŚVARA TEMPLE.

The Maṅgaḷēśvara temple is completely in ruins, and on the mound of the ruins is now built a small structure for housing the ancient Maṅgaḷēśvara liṅga. The basement of the original temple contained a large number of Tamil inscriptions belonging to the Chōla and Hoysala periods respectively. But these basement cornices bearing inscriptions are now scattered here and there, and some have been built into the steps of a square pond near by. Some are buried in the temple mound.

BRONZE IMAGES : Recently during the course of digging a well for the Maṅgaḷēśvara temple, the villagers came across with a large slab only a few feet below the surface and on lifting the slab, a group of bronzes was found.

The group has five images, all in a good state of preservation. (Plate VI). Of the five images the most outstanding is the image of Natarāja, (Plate VII). It is about 2'-9" in height including the pedestal, and is surrounded by an oval-shaped prabha. All along this prabha are darting out three-pronged flames except the topmost one, which has five prongs. The flames are depicted as becoming more prominent as they go up. The face is broad; and the posture dignified. The image is well proportioned with broad chest, slender waist and proportionate limbs. On his head Śiva has jāṭamakuṭa with a crescent moon on the left, a hooded serpent on the right, and a kīrtimukha in front. He wears a benign smile. The lips are rather thick; and the eyes broad. On

the forehead appears the third eye. The God wears makarakuṇḍala in the right ear lobe, and patraṅḍala in the left one. His four hands are thus disposed the right-lower is almost in the abhaya pose with a hooded cobra on the wrist, the right-upper holds ḍamaruḡa, the left-upper, five-pronged fire, and the left-lower is in the gaḡabasta or lambabasta pose which passes straight across the chest. The ornamentation is very moderate. The demon on whom he is treading is looking up in supplication with his lower lip curved round. He holds a hooded serpent in his left while the right hand is in what looks like chinmudra.

Next comes the finely seated image of Śiva as sukhāsanamūrti, (Plate VIII), about a foot and a half high. He is seated erect on an oval-shaped bhadrapiṭha over which is spread the skin probably of a tiger. He is seated in sukhāsana with his left leg bent and resting upon the seat, and the right one hanging down. The face is round and graceful. The jaṭāmakuta has been beautifully shaped into a crown. The crescent, hooded serpent and the kirtimukha are all in their relative positions as on the head of the image of Natarāja. A jewelled band is wound round the bottom of makuta. As usual there is a makarakuṇḍala in the right ear and a patra or vṛtta kuṇḍala in the left. He holds in his back-right hand the paraśu and in the back-left hand, the mṛiga. The front-right hand is in the abhaya pose, while the front-left in the simhakarṇa. He wears necklaces, yagnōpavita, udarabandha, katibandha, bracelets, armlets, etc. The drapery of the god which covers up only half the thighs is well worked with floral and other designs.

The remaining three images represent female deities. Two of them are standing images, while the third one is a seated figure, (Plate IX). All are two-handed and hold a flower in their right hand. The standing figures have their left hands hanging down while the seated figure has its left hand in the simhakarṇa pose. (Plate X).

These are some of the rare and valuable metallic sculptures discovered in the State. The workmanship, and the delineation of the limbs of these images, take them back to about the 11th century A.D.

In front of the village, near and around the Rāma and Maṅgaḷēśvara temples are mounds abounding in ancient pottery. They are red-polished and black-polished, a few are thick rim pieces and sherds with incuse ornamentation. It is possible that a small excavation on the spot may reveal the existence of cultures prior to the Gaṅga or Chōla period.

Nirgunda

Nirgunda is a small village in the Hosadurga taluk, and is about 8 miles from it. It is reached from Hosadurga on the road leading to Ajampura through a deviation to the right, at the 7th mile. The village is now an insignificant one and must have been prosperous in the days of the Hoysaḷas. In the village there are three temples dedicated to Rāmēśvara, Channakēśava and Siddhēśvara.

ĀMĒSVARA TEMPLE.

The ĀmĒsvara temple is situated to the west of the village. It has a beautiful granite tower of the Kādamba style, (Plate XI, 1). This by its workmanship could be taken back to the Hoysala period. The presence of a beautifully-worked Mahāshāsura-mardini and a broken bull which are made of chloritic schist, prove further that the date of the monument could be taken to the Hoysala period. There is no inscription mentioning the date of construction of the temple.

CHANNAKĒSĀVA TEMPLE.

The Vishnu or ChannakĒśava temple is another important monument of the same period, (Plate XI, 2). The temple faces east and has many later additions. The original image of god KĒśava is now missing.

SIDDHĒSVARA TEMPLE.

The last among the important temples is one dedicated to Śiva, consisting of a garbhagriha, a sukhanāsi, a navarāṅga in its front with two side-shrines of the navarāṅga and a front porch attached to it, (Plate XII). It faces east and is built of the usual chloritic schist, being raised on seven basement cornices, characteristic of the Hoysala style. The cornices are quite plain. The walls are also plain and are relieved by square pilasters. The plan is squarish with a number of indentations. The walls have on them two courses of eaves with bud-like ornamentation. The brick and mortar tower over the main garbhagriha is probably a later addition. The bricks of the tower have been dislodged with the result that rain water percolates into it. The walls are quite out of plumb and the other wall of the northern face as well as the southern portion of the eastern wall of the navarāṅga have fallen down.

The front porch of the temple is reached by a flight of steps on either side of which are the roughly-worked elephant railings. It is attached to the navarāṅga and has two sixteen-fluted pillars with octagonal and square base respectively. The navarāṅga is raised on four lathe-turned and well-polished pillars and pond-shaped pilasters. The doorways of the navarāṅga, the two side-shrines, and the garbhagriha are exquisitely carved. The figures of Vēṇugōpāla and ChannakĒśava in the side-shrines are of very good workmanship. Both the figures deserve to be photographed. The garbhagriha has a well worked sōmasūtra and linga which is the main deity of the temple. The sukhanāsi has two finely carved jambs with perforated screens, and fine scrolls, and within each scroll a human figure is incised, (Plates XIII and XIV.)

The ceilings of the temple are as shown in the plan very well carved. They are domical with different designs. The ceiling over the Vēṇugōpāla shrine is flat and has a padma at the centre, within a square. The ceiling of the front porch is also flat having nine lotuses arranged in nine small squares. In the navarāṅga is a finely-

worked Ganēśa. The lintel over the sukhānāsi doorway has a row of figures arranged thus:—Brahma, Gaṇēśa, Tāṇḍavēśvara, Kumārasvāmī and Channakēśava. Since the central figure over the lintel is Tāṇḍavēśvara it definitely indicates that the construction was mainly intended to instal the līṅga in the main shrine. Besides, the sukhānāsi doorway has on either side Śaiva dvārapālas. As for the side-shrines dedicated to Channakēśava and Vēṇugōpāla, they have Vaiṣṇava dvārapālas.

The temple deserves to be conserved. The roof has to be re-made after removing the heavy brick tower over the garbhagriha and the unusually thick material there, by lessening the load over the roof. The bulged-out portion of the outer wall has to be brought to plumb and the fallen portions re-set. The inter-spaces of the double wall filled up with brick-bats and mud, etc., should be cleared and packed with cement concrete.

Turuvanur

At a distance of about 14 miles to the north of Chitradurga, the village of Turuvanūr is situated. It appears to have been of importance as far back as the 8th century A. D. as evidenced by the presence of a Nolamba Pallava temple of Iśvara together with an inscription in front of it. But the structure has been reconstructed in modern times. Only the līṅga and the Nandi to its front are old. The Nandi or bull is well carved with modest ornamentation and bold delineation of its limbs and developed hump with its graceful curve backwards. The inscription in front of the temple is unfortunately peeled off on the top so that the details concerning the local rulers and their suzerains are missing. So far as it is readable, we can gather that several gāvundas (their names are given) joined together in making a gift of land. The temple is locally called the Rāmalīṅga temple.

Turuvanūr is a hobli head-quarters, and is being surrounded by a stone fort wall of about the 17th century, having bastions and cavaliers at intervals, and battlements with musket-holes. The fort originally appears to have had only two gates, one on the east and the other on the west. Inside the fort area there are some minor temples. A few yards to the north of one of these temples is a hero stone or māstikā whose front face has a sculptured panel representing a warrior being followed by his wife as a mahā-satī with her right hand up-lifted. But the back of the stone has a portion of a minutely carved ceiling frieze consisting of floral and other decorations suggesting that originally it belonged to an old temple.

Towards the south of the fort area there is another temple called Turuvappa temple. The name suggests that there was once a local chief called Turuva or Turuvappa who was responsible for the present name of the village. But there is nothing architecturally important in this temple. Only small, natural stone boulders are kept in a row in the main shrine and worshipped.

arresting the percolation of rain water. The second problem here was to deal with the cracks. The cracks by themselves are insignificant but accumulation of water inside them would eventually endanger the safety of the statue.

To facilitate the study of these cracks the Department of Archaeology took several close-up photographs of which a few are illustrated on Plates I, XVI, XVII, and XVIII

Ink rubbing of the cracks were also taken with a view to determine the actual size of each one of them. After 1953 the Committee was reconstituted by the Government of India which took over the Gomatēśvara figure as one of the 108 monuments declared to be of National Importance, in the Mysore State.

The State Committee in the year 1951 had already made a special enquiry, and had obtained the valuable advice of Lt.-Col. B. C. G. Shore, Consulting Architect, London, who had suggested the use of silica seal or Ethyle silicate for filling up the cracks, because this chemical is highly resistant to weathering and chemical attack of industrial atmosphere. After this, coating the image with a water repellent solution would prevent further decay of the affected parts from the agencies of weathering.

The Government of India have put up a lightning arrester near the image, as a measure of safety.

Narasipura.

YŌGĀNARASIMHA TEMPLE.

Near the present village of Narasipura, an adjunct of Halēbid, stands on a high mound, the temple of Narasimha facing east. Narasipura was a small town during the Hoysala period.

The temple consists of a garbhagriha, a sukhanāsi, a navaraṅga and a front porch. Another set of garbhagriha and sukhanāsi attached to the navaraṅga on the southern side is also present, though much dilapidated (Plate XIX). It is, therefore, a double-celled temple. The north-east corner of the outer face of the navaraṅga has gone out of plumb and deserves to be set in order.

The temple is standing on a set of six tiers of basement cornice (Plate XX), and the walls are all well-indentēd, and relieved by pilasters. In between the pilasters of the main garbhagriha and the sukhanāsi, are carved the different forms of Viṣṇu in the standing pose flanked by female chowri bearers and musicians.

The temple has many inscriptions in Tamil and Kannada. They are found on the beams of the navaraṅga, the cubical moulding of the navaraṅga pillars, and also on the beams of the front porch, and the right side wall of the navaraṅga doorway. Most of these inscriptions, refer to grants made to the Narasimha temple. The inscription on the cubical moulding of the pillar of the navaraṅga records that when Hoysala Vīra-Narasimha-Dēva was ruling the kingdom of Dērasamudra,

Manchiyakka, the mother of the great Minister Perumāle Daṇḍanayaka made certain grants in the name of God Narasimha in 1280 A. D. There is no inscription giving us directly the date of construction of this temple, but the inscription mentioned above shows that the temple must have been constructed prior to 1280 A. D.

The monument is in Hoysala style. The ceilings have been beautifully worked, particularly those in the navaraṅga. The ceiling in the main sukhānāsī with the figure of Ugra-Narasimha in the centre, has also been worked well. The entrails of Hiranyakaśipu are carved in the form of a chain, like the one on the Narasimha image of Maddūr. The central ceiling of the navaraṅga has also the figure of Narasimha with Hiranyakaśipu on his lap. Perhaps the best ceiling of the whole temple is found at that part of the navaraṅga which is fronting the sukhānāsī doorway. In the octagon-like ceiling are found the figures of Ashtadīpālakas with Viṣṇu on Garuda in the centre, probably depicting the Pārjātāpaharaṇa episode. The front porch also has an elegantly carved ceiling, the octagonal, and the square faces of which contain finely carved miniature figures of musicians, dancers, drummers and images of various forms of Viṣṇu. The tiny figure of Narasimha in the standing pose, facing the main garbhagṛha is a good example.

The doorway of the southern garbhagṛha has been beautifully worked and deserves special notice.

The main figure within the garbhagṛha is Yōgānarasimha, about 3 feet high with a prabhāvaḥ containing a carved serpentine tōraṇa and the Daśavatāra figures (Plate XXI).

The temple has a leaky roof. The brick tower over the garbhagṛha is too heavy and may be dismantled. The roof of the whole temple requires to be made watertight. The southern garbhagṛha with its beautiful doorway should be strengthened, and the opening in the wall may be filled up. The out-of-plumb portions of the navaraṅga should be brought to plumb.

Pushpagiri.

MALLIKĀRJUNA TEMPLE.

To the south of Halebīḍ town, and about 2½ miles from that place is a hill called Pushpagiri. A stone causeway leads up the hill into the temple of Mallikārjuna (Plate XXII, 1, 2) which faces east. It consists of a garbhagṛha with a circumambulatory passage, a sukhānāsī in front, a navaraṅga, attached to which on the northern side is a cell. Originally this structure was a Jain temple as shown by the presence of the image of a seated Jaina Saint mutilated and transformed into a linga, on the lintel. His mukkoḍe is still present. The beautifully carved ceiling on the south-west corner of the navaraṅga has also the seated figure of a Jina with a single umbrella, surrounded by the Ashtadīpālaka figures. The central ceiling of the navaraṅga has the figure of Indra with the elephant by his side. This recalls the ceiling of Indra in

front of the Gomāṭa figure of Śravaṇabēlgoḷa. The navaraṅga is approached by a mukhamantapa of twelve squares built slightly at a later date. The pillars of the mukhamantapa are lathe-turned, and the ceilings are all well carved. In front of the mukhamantapa is a Mahādvāra, raised on lathe-turned and star-shaped pillars.

Again, there is the presence of a seated image of a Jina with the mukkoḍe, on the lintel of the Mahādvāra. Attempt has been made to mutilate this figure, too. There are also seated Jina figures on the turrets of the outer walls of the Mahādvāra. (Plate XXIII).

Bhairavanagudda.

BHAIRAVA TEMPLE.

To the north of Pushpaguri is a small hill called Bhairavanagudda the top of which is reached by a flight of steps, leading to the mahādvāra of the Bhairava temple. It is a small structure with a garbhagriha, sukhānāsī and navaraṅga enclosed by a compound wall. In the navaraṅga are placed a number of fine images of Hoysaḷa workmanship. The figures of Māṭhava, (Plate XXIV). Sūrya, (Plate XXV). Shanmukha on peacock and Mahiṣāsuramardini (Plate XXVI) in the sukhānāsī are noteworthy. The main deity, namely, Bhairava (Plate XXVII) in the garbhagriha, is a piece of good workmanship. Into the ceiling of the mahādvāra are embedded a number of finely sculptured and inscribed vīragals, while within the compound are found a number of head-offering stones with the Śivapāda enclosed by serpents in the centre, alluding to a custom which was so rampant in the Hoysaḷa times.

Varahanatha Kallahalli.

VARĀHANĀTHA TEMPLE.

The temple of Varāhanātha is a lofty structure consisting of a simple garbhagriha and a sukhānāsī in its front with a flight of steps leading up to the temple. The walls are relieved by pilasters and are devoid of wall images. (Plate XXVIII). In the garbhagriha, a beautifully carved but colossal image of Varāha with the Earth Goddess on his left lap is seated, on a pedestal (Plate XXIX). Judging from the style of workmanship, it may be assigned to the late Hoysaḷa period. In front of the temple lies the inscription of Viraballāḷa III with the usual anthropoid Gaṇḍa-bhērūṇḍa sculptured on the top panel (Plate XXX). The image is seated in sukhāsana, the right leg being placed on a lotus. It is four-handed with chakra, and śankha in the right and left back-hands respectively. The right fore-hand holds a lotus bud, while the left encircles the waist of the Goddess. The God wears a kirita well worked, the bottom of which has a series of garland-like ornamentation. The image including the pedestal is 18'-3" while the pedestal alone is 5'. The snout of the Varāha has the tusks beautifully shown on either side. Just adjoining the ear on either side, the artist has shown the beautiful curls of the head.

The drapery is beautifully worked, and includes flower or *chakra* designs. On the lowermost portion of the pedestal there is the usual kneeling *Garuda* while the upper pedestal on which the image sits is relieved with the figures of lions typical of the Hoysala period. The pedestal serves as the *Sōmasūtra*, and there is no separate one of that kind.

The back of the figure is also finely worked, and the right arm of the Goddess is just caressing the back of the waist of God *Varāha*. The Goddess is two-handed, and holds in her left hand a lotus bud. The Goddess also wears flower or *chakra*-designed drapery. The *śankha* and *chakra* of the deity are well-worked.

Gomatagiri.

Gomatagiri hill is situated to the right of the Mysore-Hunsur road, at a distance of two to three miles, and is about 16 miles from Mysore. The image of Gomata stands on a picturesque granite outcrop (Plate XXXI). The granite here has an admixture of porphyry.

GOMATĒŚVARA IMAGE.

The image stands erect on the hill and is about 16' in height (Plate XXXII). It is well made, and is out of granite. It is also like the *GomatĒśvara* of *Śravaṇabelgoḷa*, with the creepers going round the legs, thighs, and arms and showing up at the shoulders. The curls of the head are well-worked (Plate XXXIII). It has a faintly smiling face, and the eyes are gentle. The two hanging hands are just touching the hood of the serpents on either side. Like the *Gomata* at *Śravaṇabelgoḷa*, the serpents are not shown coming out of the ant-hills.

The date of the image cannot be precisely fixed though it could be assigned to about the 14th century, as evidenced by its workmanship. The head, the neck, the hands, the shoulders and the back are all beautifully made.

The *Gomata* figure at this place is in a good state of preservation. Thanks to the generous interest evinced by the Jains of Mysore, particularly *Sri Vardhamanāiah* and *Sri Chandranāiah* who have contributed a good deal for the maintenance and safe custody of the image.

Owing to a stroke of lightning, the granite outcrop had sustained a chasm of twenty to twenty-five feet wide and when I went to see the image for the first time, I had to climb up to the top of the hill with the help of a creeper. The brick canopy over the head of the image (Plate XXXIV) has been now removed, exposing the curly head and the massive shoulders to the visitor from a mile or two.

Haradanahalli.

PAINTINGS.

The *Anilesvara* or *DivyalingĒśvara* temple at *Haradanahalli* has been briefly noticed in the M. A. R. 1937, pp. 38-39. Though the temple hails from about the

14th century and numerous additions have been made from time to time, till about the 18th century, there is nothing of special architectural value. But at the back of the temple, there stands a row of cells enshrining some images with a long corridor in front. This portion appears to have been constructed during the late Vijayanagar period. The ceilings and the beams of the front corridor have paintings worthy of study, and are comparable to those at Lēpākshi. But unfortunately most of the paintings have peeled off since the entire corridor has been leaky. Even what remains of these paintings is worthy of study and preservation. Plate XXXV shows a painting of Gajāsuramardana on the 5th ceiling. Śiva, after killing the elephant, is dancing over its head. The whole group is vigorous and full of life. The group is encircled by a scroll design. Plate XXXVI gives another ceiling-painting depicting the Lakṣmīnārāyaṇa group under a prabhāvali (halo) in the shape of a trefoiled arch flanked by rows of parrots, and again by scroll bands. Portions of this painting have worn out.

Other ceiling paintings have seated Śiva with five faces and ten hands, the Umāmahēśvara group, Andhakāśura sambhāri, a large full blown padma, Rājarājēsvari and Śiva riding Nandi with his consort. The beams have some interesting scenes from Bhāgavata, Bhārata, Śivalīlas, and also dampati figures, etc. A few of them may be noticed here. On the beams of the first ceiling are : standing Gaṇēśa, a devotee, Lakṣmīnārāyaṇa, Umāmahēśvara group, Gōpī churning milk being molested by Kṛishṇa, Kṛishṇa on fours, Kṛishṇa dancing with butter in his hand, seated Gajalakṣmī, Vēṇugōpāla, Arjuna shooting arrows at Śiva, etc. On the beams of the second ceiling are : Dēvas and Asuras churning the ocean, Śiva killing the demon Andhakāśura with his triśūla and attended by musicians, the horse headed Tumburu playing on mṛidanga, Brahma with cymbals in his hands, a God with flute, and another with ḍavane (drum), and aṣṭādikpālakas and devotees worshipping liṅga. On a beam of the fifth ceiling a snake charmer is playing nāgasvara, while a cobra has opened up its hood. The scene is being witnessed with wonder by a monkey which has stood on its hind legs. Another beam has the episode of Gōpīvastrāpaharaṇa, while the next, Bēḍara Kannappa offering his eye to Śiva. A beam of the 8th ceiling has Vēṇugopāla, and a Gōpī playing on vīṇa with Kṛishṇa listening.

Hale-Alur.

ARKĒSVARA TEMPLE.

Ālūr and its monuments have been noticed in the Annual Report of this Department for the year 1937. Among the monuments there, that of Arkēśvara happens to be the most important from the point of view of sculpture. On the cylindrical shafts and square bases of the pillars of the Nandi mantapa and navaraṅga are to

be found interesting sculptures in low relief. These sculptures appear to illustrate some incidents in the life of a king, probably Rājendra Chōla. One such pillar is illustrated on Plate XXXVII.

On one of the faces of the cubical base of the pillar may be seen a group of five warriors, sailing in a boat towards a temple with a lofty gōpura (Plate XXXVIII). This perhaps depicts the Kandalur Salai victory of Rājendra Chōla. The sea is represented by lines for waves, a sea horse and a fish. This is a rare and interesting sculpture found in the Mysore State. On either side of the doorway of the navaranga are panels of sculpture representing groups of musicians playing on drums, cymbals, flutes, vīṇa and a violin-like instrument. The figures are full of life and movement. Two of the panels are illustrated on Plates XXXIX and XL. Note the violin-like instrument in the hands of a seated figure on the left-hand corner of one of the panels. The flattish central ceiling of the navaranga is divided into 9 panels. The central panel is dedicated to Śiva, dancing. The God is eight-handed and they are thus disposed, commencing from the right-lowest, clock-wise :—svarga-hasta, damaru, trīṣūla, fire, serpent and lamba hasta.

A drummer is seated to the right of Śiva, and is playing on trighata—three-faced drum. The pose of dance of Śiva is very much like that on the ceiling of the Kallēśvara temple at Aralaguppe though the workmanship is not so good. On the eight panels surrounding the Śiva panel, Ashtadīpālakas on their respective vehicles, occur, (Plate XLI).

Except for the above mentioned sculptures, the doorway of the navaranga, and some basement cornices, the entire temple has been unfortunately rebuilt in recent years with brick and mortar.

Near the temple of Arkēśvara, is another temple dedicated to Channakēśava. It calls for no attention architecturally but in front of it is an inscription stone which records grants for food offerings, etc., to God Channakēśava during the reign of the Hoysala king Viraballāla III. On the top of the inscription is a panel of sculpture in which may be noticed an anthropoid Gaṇḍabhērunda and a tiger facing each other, (Plate XLII). This is a common feature in inscriptions of the Hoysala king Ballāla III. Examples come from Varāhanātha—Kallāhalhī, Basti—Tippūr, etc.

Byadamalalu.

Byādamalalu, a village situated at a distance of 5 miles to the south of Chāmarājanagar, is a place of sufficient antiquity. Though at present there are no monuments at the place, the sculptures and other architectural members lying scattered towards the south-east of the village indicate that there must have once stood a temple of good architecture. At present, some viragals, a figure of Brāhmī and another standing figure with long coat are found there. But the most important

and interesting sculpture is that of Rāvaṇa, (Plate XLIII). It is a figure of about 3 feet in height having 10 heads and 20 hands. In the main hands, Rāvaṇa holds a sword and a mace and he is in the marching attitude. In the other hands he holds various kinds of weapons.

In front of the village is an old viragal, (Plate XLIV) belonging to the Ganga period. It has a single panel at the centre depicting a fight between a hero and a horseman. There is a 9th century inscription around this panel which has been published in M. A. R. 1931, Inscription No. 49

It is a typical Gaṅga viragal

Narasamangala—Arakalavadi.

MEGALITHIC SITE.

Arakalavadi is a small village about 10 miles south of Chamarajanagar. About 3 furlongs from this place towards west and on either side of the cart-track leading to Narasamangala and on to Terakanāmbi, commences a long stretch of megalithic field. At places, the cart-track has actually run on the megaliths or has cut through some of them. They extend to about a mile and a half on the cart-track up to the deserted village of Narasamangala. Since the entire area has been brought under cultivation, most of them have been destroyed, though traces of their existence can still be found here and there. Even from what remains of these megaliths, different types can be noticed. The most impressive type here is that of the cairn. Large boulders encircle heaps of rubble near Arakalavadi. Some of them measure more than 40 feet in diameter, (Plate XLV). Even where the boulders have been removed by the villagers and stocked at the edge of their fields, some of the cairns still remain in position.

Towards Narasamangala, on either side and also on the cart-track itself, occur cists of different sizes, and some of them are disturbed. (Plate XLVI).

Gopala.

The village Gōpāla is about a mile and a half to the east of Sidlipura in the Bhadrāvati Taluk, and stands by the side of the river Bhadrā. It was once a large village, as can be seen from the ruins, the monuments, the mud fort and the moat, but now a deserted village covered over by thick forest. Traces of the fort and the moat can be noticed here and there, and at the fort entrance, there stands now a figure of Virāṇjanēya in high relief. It is a good figure but very much mutilated. The village was an agrahāra town in about the 12th century A.D. with the temple of Vēṇugōpāla in the centre and that of Ballēśvara to the north-east.

GŌPALAKRISHṆA TEMPLE.

The original structure belongs to the late Hoysala period, and consists of a garbhagriha, a sukhanāsi and a navaraṅga. The outer walls are raised on a basement consisting of two plain cornices which have dentil mouldings at intervals. In between the two cornices are carved figures like swans, squatting lions, a figure holding serpents in both hands, purushāmṛga, two birds fighting, etc., in low relief. The walls are plain and straight. The navaraṅga doorway has a Gajalakshmi lintel with bud hangings on either side, and the jambs have pilasters with the usual bell and other mouldings. The pillars of the navaraṅga are of the lathe-turned type but are rather stout (Plate XLVII). All the ceilings are raised on two sets of corner stones. The corner stones, as also the central slab, have in low relief full blown padmas (Lotus) of different shapes. The sukhanāsi doorway is similar to that of the navaraṅga, but it has a row of turrets above the lintel. The garbhagriha doorway is plain and has dvārapāla figures on either side.

The image of Vēnugōpāla is about 5 feet in height (Plate XLVIII). It is a slim graceful figure standing under a tāmalā tree. On either side of the prabhāvali are figures of saints, cows, Gōpis, etc. The image is quite intact but for the mutilation of the flute.

About a few yards to the north-east of the Gōpāla temple, occurs ruins of Ballēśvara temple. On the site lie at present some figures of Nandi, Linga, Virabhadra, etc. The figure of Virabhadra is a small one, about 2 feet and belongs to the post-Vijayanagar period. Though disproportionate it is a good example of figure sculpture of the Nalk period, reminding us of similar figures at Bettadapura.

Sibi.

PAINTINGS.

A detailed description of the Narasimha temple at Sibi has been published in the Annual Report of this Department for the year 1945, pp. 50-61. The temple is important for its interesting mural paintings which cover the ceilings and beams of the mukhamantapa and the mahādvara. The subject of the paintings is varied, covering scenes from Daśāvatāras of Vishnu, Śivalīla episodes, Mahābhārata and Rāmāyana, Krishna lilas, Viśvarūpa of Vishnu and also some portrait figures of Tipu and some of his contemporaries, probably Lakshminarasimhaṛaya, Puttannaya, Nallappa and others who are mentioned in inscription No. 98 Sira, E. C. Vol. XII, found on one of the beams of the mahādvara. There are many paintings of marching armies with infantry etc. Since there exist portraits of Tipu and his Muslim and Hindu contemporaries and also the inscription mentioned above, it is evident that the paintings of this temple belong to about the latter half of the 18th century A.D. The paintings are fairly well preserved, and form one of the five groups of mural paintings in the Mysore State.

Plate XLIX illustrates a scene from *Krishnalīla*: Mountain *Gōvardhana*, with its forest, rocks, animals like peacocks, lizards, elephants, monkeys, serpents, tigers, boars and birds has, on its top, *Vēṇugōpāla* playing on his flute, surrounded by *Gōpis*. Surrounding this central representation are other paintings like the hunting scene, the shepherd scene, cattle grazing, the *Gōpis* chatting, etc. This forms the most beautiful ceiling painting of the *mahādvāra*.

The next, Plate L, illustrates the ceiling painting of the *mukhamanṭapa*. A number of gods and goddesses, different *līlas* of *Śiva*, etc., are depicted in different panels.

Hiregundagal.

VIRAGALS.

Hiregundagal is a village situated at about 7 miles to the north-east of Tumkur in the Tumkur taluk and at a distance of about 3 miles from Tumkur-Koratagere road. To the north-east of this village are a number of large, rough, heavy granite slabs of irregular shape in a group. These slabs are as many as twenty in number and some of them measure more than ten feet high. On these have been carved figure sculptures depicting warriors in different fighting attitudes and also inscriptions. This group of *viragals* (hero stones), Plate LI, 1, happens to be highly important not only from the point of view of sculpture and epigraphy but also of history.

Many of these *viragals* have a single panel covering almost the whole surface of the slab, Plates LI, 2 and LII, 1. Some of them, however, contain two or three panels all carved in low relief. The slabs are all irregular in shape and no attempt has been made to shape them into any definite form. The warriors are shown as engaged in fierce combat, holding shields in their left hands and uplifted swords in the right. They are all tall and well built, and their hair done up above the head in a knot. Their dress consists of a simple '*viragache*'. Many have a necklace and often a dagger tucked up to the waist. Some of the warriors are armed with bow and arrows. In two or three of them, they are seen fighting against each other on horse-back or elephant-back. Where there are three panels, the bottom panel depicts the battle scene. The middle panel shows the hero being carried off by *apsaras*, one on each side, flying in the air. In the top panel the hero is shown at ease on a cushion seat in the *Virasvarga* attended on either side by celestial, *chamara*-bearing, damsels. (Plate LII, 2). These figure carvings resemble those on the *viragals* at Bēgūr, Bangalore taluk (E.C. Vol. III in 91), Neralige, Arsikere taluk (M.A.R. 1911, page 38) and Ellambalase, Kadur taluk (M.A.R. 1944, inscription No 6). The inscriptions are usually found on the top of the single-panelled stones and on the bands in between the two panels or at the sides where there are two or more panels. The characters are large and deep but as the stones have not been properly dressed and have stood there

for over 1,100 years, being exposed to sun and rain, some of the letters are quite worn out. The records have been published in E.C. Vol. XVI, Tunkur, Nos. 86 to 106. They record several battles fought between the Gangas and the Kāśītrakūṭas at various places like Kāgimogeyūr, Bāgeyūr, Inchanur, Maṇḍalibriya, Kopuḷavūr, etc., during the reigns of the Ganga kings Śrīpuruṣa and Śivamāra respectively, in the latter half of the 8th century A.D. So, the figure-carvings are assignable to the same date.

Aralaguppe.

KALLĒSVARA TEMPLE.

The monuments at Aralaguppe have been noticed in M.A. II, 1935, pp. 3-12. Of these monuments, the one dedicated to Kallēśvara is the oldest, and the sculptures that remain there at present are the finest. Though there is no epigraphical evidence for the date of the temple, the typological evidence and sculptural details unmistakably take it back to about the 9th century, if not earlier. The entire structure looks so modern at present, since the walls and the tower have all been reconstructed with brick and mortar. But as one enters the temple, the beautiful sculptures of the navaranga ceiling, Plate LIII, borne by slender pillars delights him. The ceiling is flattish and has 9 panels. They contain figure sculptures of magnificent workmanship. The central panel has Śiva dancing. The pose is so enchanting that one can see the vigorous movement of the limbs to the tunes of the flute, triṣaṭa and cymbals that are being played by those around him. The figure is almost in round, and the serene face is full of expression. There is hardly anything worth comparing in figure sculpture with it in the entire Mysore State and South India. Śiva is four-handed: the front left hand in lamba-hasta and the front right in simhakarna, while the two hind-hands hold triśūlas. He is moderately ornamented. The jaṭā-makuṭa has two tiaras of beaded ornamentation, the two ears have makara and nāga-kundala respectively. Besides, the figure wears necklace, armlets, beaded-bangles, waist-band, upavīta, jingles and toe-rings. The three musicians wear similar ornaments and instead of jaṭānakuta they wear kṛita. On the four corners of the panel of Dancing Śiva are found four flying Gandharvas holding garlands in their hands. (Plate LIV). The other 8 panels have ashtadīpālakas with consorts, riding on their respective vehicles (vāhanas). Each one of these eight panels is superbly executed. The Indra panel has in the background the representation of clouds, while in that of Īśāna, musicians with accompaniments are flying around. The sculptor has taken great care to carve even the minor details, befitting the entire ceiling.

The pillars carrying this ceiling are slender and are of double-vase type. The navaranga doorway is another elegantly sculptured piece belonging to the original temple. It is of fine workmanship, with its jambs of seated yakshas and Śaiva dvārapālas above whom rise vertical bands of creeper-scrolls and rope ornamentation.

Each convolution of creepers has a figure of a yaksha or yakshi in different poses, the male and female figures alternating. At the centre of each jamb rises a pilaster having an octagonal moulding shaft with an octagonal band in the middle. Above this octagonal moulding is a standing female figure. The lintel has seated Gajalakshmi flanked by two elephants pouring water on her head executed with dignity and grace. This group is similar to that on the Akhaṇḍadvāra or Akhaṇḍabāgulu at Śravaṇabelgoḷa.

Above the lintel and below, there is a row of seated dwarfish figures of yakshas. The eaves-shaped canopy has ornate creeper medallion at the centre and two horse-shoe arches on either side.

On the walls of the navaranga on either side occur two pierced stone windows with creeper and scroll design, having men riding on lions in the convolutions.

Halebid.

STRAY SCULPTURES.

Halebid was the capital of the Hoysala rulers, who were great lovers of art, for over 300 years. Not only the rulers, but also their subordinates, ministers and governors built a number of temples and bastis in the capital city. But most of them have now gone to ruins; and only a few like the Hoysaleswara, Kedaraswara, the group of Jain bastis, the Virabhadra and Ranganatha temples are now standing intact. Tradition has it that there were, once, more than 100 Jain bastis and also other temples at the place. For those who go round the old city of Dorasamudra, *i.e.*, Halebid, this seems to be a fact, because everywhere one can see the sculptured pieces, architectural members and other slabs belonging to numerous temples strewn all over. The tank bund is buttressed with thousands of such pieces. Several mounds enclose ruins of temples.

Many of these sculptures are excellently worked. Some of them have been collected and kept in the premises of the Hoysaleswara temple. They include wall sculptures, basement friezes, ceiling pieces, etc. Some of the most important pieces of sculpture have been illustrated here.

1. Mahishasuramardini (Plate I.V): A standing figure in tribhanga under a creeper canopy. The goddess is treading on the buffalo, while piercing a demon with a khadga. She is eight-handed but some are broken. Yet it is one of the finely executed figure sculptures in the place.

2. (a) Basement friezes depicting scenes from the Rāmāyana (Plate LVI, 1) One of the pieces depicts Rāma handing over Chūdāmani to Āṇaneya. Lakshmana with his bow and arrows is standing behind Rāma while the other monkeys are standing around with folded hands.

(b) Another piece represents Rāvaṇa performing sacrifice before leaving for the battle field (Plate LVI, 2). He is offering his own heads one after another to Agni but the monkeys are molesting him. An inscriptional label below mentions that Rāvaṇa is performing hōma.

(c) The next sculpture refers to the fight between Rāvaṇa and other monkeys (Plate LVII, 1)

(d) This frieze also depicts a scene from the Rāmāyaṇa. Here, Hanumān is seen captured by Indrajit. (Plate LVIII, 1).

3. Frieze of Dancers and Musicians found in the compound of the Hoysalesvara Temple: This stray frieze belonged, obviously, to some Hoysala temple, now no more at Halebīd. The figures are not more than 7"—8" high, but have been executed with a sense of realism. Interesting is the pose of each one of the figures in the group. The first figure from left is playing on a type of stringed instrument, since gone out of use. The second and the fifth are having a kind of drum probably *Maddale*, which they have tied to their waist (not seen in the frieze). The fourth figure is playing on the *davaṇa*, a kind of drum. The last figure is holding cymbals.

The dancing figure must be particularly noticed. He wears on the lower part of his knees four rows of jingles.

The head dress of all these figures is rather curious. Their hair is also done into a big knot at the back of their head. Their poses as well as their gestures are finely shown. The whole panel depicts probably an episode from Yakshagāna. (Plate LVIII, 2).

Just in front of the Hoysalesvara temple, within the tank yard, is a fine sculpture of Nandi (bull). Though it is not as big as the other two bulls in the front maṭṭapas of the Hoysalesvara temple, it is a good piece. It is richly bejewelled, and deserves to be preserved in a museum. (Plate LVII, 2).

At the request of the Indian Museum, Calcutta, a few Hoysala sculptures were sent to that museum for display. These sculptures were collected from Halebīd, mostly near the Nagarōsvara mound, and consist of the wall images of Śūrya, Vēṇugōpālā, Lakshmi and attendant. Three of them have been illustrated here. One is the lady cymbalist (Plate LIX). The second is of dancing Śiva. His four hands are disposed thus: right lower, *abhaya*; right upper, *triśūla* (broken); left upper *damaru*; and left lower, *varada* (Plate LX, 1). The third is a standing figure (of God?) with four hands. In his front two hands, he is playing on drum (Plate LX, 2). All these figures are typically Hoysala in workmanship with emphasis on carving and minute ornamentation.

Sriramapura.

The village of Srīrāmapura is situated at a distance of about 15 miles south of Hosadurga. The ancient name of the place until recent times was Būḍhāḷu. The place appears to have been important since the time of the Hoysala king Vishṇu-varḍhana whose inscription, as also that of his son Narasimha, are found among its early records.

The fort at the place appears to belong to the late Vijayanagar period. After the fall of that power, the Tankere Chiefs seized the place, but it was taken from them by the Sultan of Bijapur and subsequently became a district of the province of Sira under the Mughals. Later on it changed hands among the Pallegars of Chitradurga, the Mahrattas and the Mysore rulers.

It is a small circular fort, the major portion of which is in ruins. Outside the fort is a wide, and deep moat. There are two Ānjanēya temples, one towards west and the other to the east, probably indicating the two gateways of the fort.

Commencing from the Ānjanēya temple to the west, the following are the monuments we come across inside the fort area. The Ānjanēya figure near the western portion of the fort is housed in a modern structure. It is a large figure, about 8 feet high, carved in bold relief. It appears to belong to the Nāyak period. The figure of Āḷwar (Plate LXI, 1) now placed in the Ānjanēya shrine is said to have been brought from the Gōpālakṛṣṇa temple situated nearby.

The Venugōpāla figure of the Gōpālakṛṣṇa temple, is now installed in a mantap by the road side. It is about 3½ feet in height with prabhāvali and belongs to about the 17th century. It is a good example of the Nāyak school of sculpture (Plate LXI, 2).

Behind a bastion which is still intact and on the bank of a fine pond, is a small Masjid of late date. The square pond of Nāyak period has steps on the four sides and a stone mantapa in the centre. The pond is in ruins and its water dried up.

A fine open mantapa (Plate LXII) of some temple which is said to be that of Lakshmikānta is now standing at a distance of about 30 yards to the east of the pond. Only the mantapa with its western wall having well worked large niches on either side of the doorway is now left of the original temple. The structure is of granite. It has ornate pillars with rearing Yālīs, lions standing on their hind legs on elephants, small projecting pillars, etc., resembling the pillars of Hajārārāmasvāmi temple at Hampi, Vidyāsankara temple at Śringēri, etc. The cubical mouldings of the pillars have relieve figures of various forms of Vishṇu and other Gods. But most of them have been purposely chiselled off. Among those that have escaped vandalism may be noticed, the figures of Baḷi and Vāmana in a group, Trivikrama whose raised foot is being worshipped by Brahma, Ānjanēya escaping from the mouth of a crocodile, Rāma shooting an arrow, etc. The central four pillars are large and have four rearing lions for brackets. One of these pillars has on its cubical base, a small inscription

mentioning the name of Doddarasa, whose figure had been carved in high relief, but now chiselled off. The mantap has heavy 'S' shaped eaves. From the style of workmanship and also from the inscription on the pillar, the temple might be assigned to about the 17th century A.D.

Further to the east, are now standing a group of temples. Among them, are two small shrines side by side which have cylindrical pillars. Both of them are low-roofed structures and may probably belong to the late Chālukyan period.

Behind these two temples and very close to them is a large Virabhadra temple built of granite whose stone tower rises like a stepped-pyramid. The plain outer walls of this temple have a right-angled middle cornice. The temple consists of a Garbhagriha, a sukhanāsi, a navaraṅga and a porch of three ankaṇas originally, and at a later period, the kaisāle mantapa on either side of the porch and the mahādvāra in front of the open yard appears to have been added. The pillars of the kaisāle are plain consisting of cubical and eight-sided mouldings. But the pillars of the porch are more ornate. They have on their cubical mouldings, relievo figures of squatting lions, Gaṇapati, Gaṇasuramardana, Shanmukha, Liṅga, Virabhadra, Ugranarasimha, etc. The ceilings of the temple are plain, except the central one of the navaraṅga and also that of the porch which have been raised on two sets of corner-stones with a well carved padma in the centre. The figure of Virabhadra in the Garbhagriha is about 6 feet in height, and well carved and may belong to the 17th century.

Maralahalli.

ANCIENT SITE.

This site on the left bank of the Cauveri lies at a distance of about a mile south of Hullamballi, in the Malavalli Taluk. Near it was, once, the village of Maralahalli, deserted now due to the disastrous floods of the river. The river has also destroyed most of the ancient site.

Pieces of pottery are strewn over the sandy bank, but most of them are bereft of their colour and polish, owing to lime action and constant rubbing against sand and pebbles of the current. Among them, were collected a few pieces of red-and-black ware, and also some sherds of grey and rough burnished wares. No neoliths were found.

Belakavadi.

ANCIENT SITE.

At a distance of about a furlong to the south of the village of Belakavadi, in the Malavalli Taluk, occurs an ancient site. It stretches on the left bank of the Cauvery, on both sides of the village ghat, to a distance of about a furlong, and is about a hundred yards wide.

The pottery found here, is mostly of the usual megalithic type, the polished red ware, black ware, and red-and-black. Some of them have graffiti on them. Sherds of rough red ware also occurred, but burnished and russet-coated wares were very rare. A single sherd of the so called Russet-Coated Ware was picked up. It is rather rough and does not present the smooth, only polish usually found associated with this particular ware. Secondly, the red wash or polish has worn out, and the under surface is exposed here and there on the sherd. There is the usual Kaolin decoration, which has also worn out here and there on the surface of the sherd. Originally this decoration constituted a cross in double lines. This Kaolin cross-design surmounts the incised ornamentation found on the sherd. If it should be regarded as the usual Russet-coated ware, then it forms a variety by itself. In spite of the abundance of megalithic pottery, no stone-circles were found anywhere nearby. While the river is cutting away part of the site year by year the cultivators have converted much of it into rice-fields, having removed the mound of habitation deposits to a depth of about four feet. At the eastern end of the site, however, in a cutting of the bank, was a disturbed pit with animal bones and large pieces of thick, rough pottery possibly of an urn-burial. But all evidences have been lost.

Chakkur.

MEGALITHIC SITE.

Chakkūr is a small village situated about 4 miles to the south-east of the town of Heggaḍadēvanakōṭe, in the Heggaḍadēvanakōṭe Taluk, on the right bank of the Kapilā river. About 3 furlongs to the west of the village, and just on the bank of the river runs a rocky ridge for about a furlong. On this ridge are found a number of megaliths, of the cairn type. Many of them have double stone-circles with large capstones at the centre. In most cases, the rubble has been removed, and even the boulders of the circles, disturbed. The capstones are rough, unsized, natural boulders which are sometimes as thick as 24". About twenty circles are clearly intact. The villagers have removed the granite boulders, and stocked them at the edge of the fields which they are cultivating, leaving the huge capstones *in situ*.

The large megaliths have diameters ranging from 20 to 50 feet. No cist was met with. It is very likely that the cairns contain pits. This, however, can only be confirmed by digging.

Periyapatna.

Periyāpatṇa is a small town on the Mysore-Mercara road, about 40 miles west of Mysore City. Its ancient name was Singapaṭṭṇa, and was, once, an important town in the territory of the Changāḷvas of Nanjarāyapaṭṭṇa in Coorg.

ANCIENT SITE.

To the west of the town lies the remnants of a fort, square in plan, and surrounded by a ditch. The stone facings of the walls have gone, and only the mud core remains. Only at the eastern side of the fort a big stone gate way (Plate LXIII) about 20 feet high is still standing. This stone fort which appears to have been erected in 1578 A.D. by Kulōttunga Changāḷva Piriyaṛājadēva, was flourishing till the end of 18th century, when Tipu rendered it useless to the enemy on the approach of General Abercromby's army.

ŚIVA TEMPLE.

On the north-west, inside the fort, is a temple of Śiva (Plate LXIV). It has a garbhagriha, a sukanāsi with two small side-shrines, a navaraṅga and a front porch. The monument enshrines a small liṅga and the figure of Pārvaṭi is probably of the Palḷeḡār period.

The four pillars inside the navaraṅga are remarkable and are all alike with exuberant carving (Plate LXV). They are octagonal in shape, having cubical bases and circular mouldings below the capital. The cubical surface of the bases are carved with relievo sculptures of padmas, conventionalised swans, and dancing female figures. One of them depicts kōlāṭam by two women.

There are some fine sculptures in high relief, built into the outer wall of the temple. They are all Śaiva in character, and probably belong to some other temple at the place. Commencing from the east wall, they are as follows:

EAST WALL.

To the right of the doorway :— *Upper Row.*

1. Śiva dancing, trampling Mūyalaka. In his four hands, he holds fire and damaru in the left upper and lower, and mriga in the right upper. The right lower hand, though in the Gaḡahasta pose, rests on a trident which is piercing the chest of Mūyalaka.

2. Dancing figure of a man.

3. Nandi playing on a drum.

4. *Lower Row.*—Bhairava with four hands and ruṇḡamāla, holds in the upper and lower right hands respectively, a trident and damaru, and bowl and skull in the other two. The skull is being licked by a dog. To his right stands a dwarf with bowl on his head.

5. Two women standing.

To the Left of the doorway :— *Upper Row :*

6. Dancing Śiva eight-handed and flanked by two musicians, and one of them is playing on small cymbals. Śiva holds respectively from top to bottom, trident, sword and arrow in the right, Damaru, bow and a circular shield in the left hand. His lowest left hand raised up to the brow depicts a dancing pose.

7. A person, wearing a heavy turban of the Mahratta type. He has his left hand raised up, and holds a Danda (parasu ?) in the right.

Lower Row —

8. Figure of Nandi and a sage. Nandi has a club in his left hand and a lotus in the right.

NORTH WALL · Upper Slab.

9. Siva, as Gajāsūramardana.

10. Nandi, flanked by two attendants. Nandi is playing on the drum. The figure on the right has small cymbals, and that on the left, a club and is also dancing.

Lower Slab.—

11. The lower slab has two panels. The lower one has the figures of four rishis seated in a row, the upper depicts a sacrifice. In another panel, on the same slab occurs the figure of standing Siva, on a tiger. The tiger is skinned off, its legs dangling and Siva's two lower most hands are holding the skin. It is a rare and unique piece.

SOUTH WALL :

Kāmadhēnu milking on a lūga.

12. In front of the temple, is a wellcarved figure of Virābhadrā about 5 feet high, having the usual attributes. Unusually the figure of Dakṣabrahma is placed on the pedestal, instead of standing with folded hands to his right.

All these sculptures belong to the 17th century A.D.

VARADARAJA TEMPLE.

This is the oldest temple in the place and seems to have been constructed in three stages. The original temple is of the Dravidian type, consisting of a garbhagriha and a long sukhanāsi (Plate LXVI). On its basement cornices, occurs the plain wall relieved by simple pilasters and rectangular small niches. The inner walls are also plain. The navaranga and the mukhamantapa have lathe-turned pillars, and belong to the Hoysala period. The mahādvara and the plain mantapa adjoining the Hoysala mukhamantapa, were added in the Pallegār period. The huge broken dhvajastambha before the temple may also go back to the same date.

An inscription of Kulōttuṅga Changāḷva Puriyārājadēva dated in Śaka 1511, on the inner face of the door jamb of the Hoysala navaranga, refers to the restoration of the Town, and renaming it as Periyāpattana. There is an image of Viṣṇu about 5 feet high inside the garbhagriha.

The monument is in tolerably good condition, but rank vegetation has grown all round and on the top, and has made access almost impossible. The lantana bushes must be cleared, the bat droppings removed, and the surrounding area kept neat and tidy.

PART III

TIRTHAHALLI HOARD

About five miles from Tirthahalli on the road leading from Kalmane to Kannamaradi, a hoard of 61 silver coins and a silver ring were found in a small earthen pot in a drain by the road-side while clearing the shrubs. Two specimens out of the hoard and the ring were forwarded to this Department by the Sub-Division Officer, Shimoga, for examination and further action. On examination, the coins were found to be very important, since they belonged to the Western Kshatrapa rulers. No Kshatrapa coins had been discovered in the Mysore State before. It was, therefore, necessary to examine the entire hoard and the remaining 59 coins were obtained from the Tahsildar, Tirthahalli taluk for study.

These 61 coins belong to the well known types of the later Kshatrapas. The earliest coin of this hoard was issued by the Mahākshatrapa Dāmasēna who according to Rapson, ruled between A. D. 223 and 236. The other coins belong to Virādāman, Śvara-Datta, Vijayasēna, Rudrasēna II, Viśvasimha, Bhartridāman, Viśvasēna, Rudrasimha II, and Yaśōdāman. A few coins are very much worn out and therefore cannot be identified. It is curious, how these coins belonging to Western Kshatrapas who ruled parts of Gujarat and Malwa could have come down so far south as the Shimoga District. Obviously, they found their way to this place as a hoard of treasure and had probably nothing to do with circulation. The coins have been noticed in detail below :

TIRTHAHALLI HOARD

Dynasty : Kshatrapa

Material : Silver

DĀMASĒNA

(A D 223-236)

No.	Date	Diameter in cms	Weight in gms	
1	150	1.37	1.96	Obverse. King's head to right, date behind head, traces of Roman characters. Date: 150 Reverse. Hill mark, star to right, crescent to left, line below, Brāhmī legend around. "Rājñō Mahākshatrapasa Rudra. (putra) (rājñō Mahā) Kshatrapasa Dāmasēnasa."
2	1(52)	1.4	2.11	Obverse : King's head to right, etc. Reverse Hill mark, etc., "rājñō Mahākshatrapasa Rudrasihasa putrasa rājñō Mahākshatrapa (pasa) (Da) masēnasa."

<i>No</i>	<i>Date</i>	<i>Diameter in cms.</i>	<i>Weight in gms.</i>	
VIRADĀMAN				
(A D. 234-238)				
3	..	1.4	2.11	Obverse : King's head to right, date not clear. Reverse : Hill mark with a line below, surmounted by a crescent, crescent to left, star to right, inscription in Brāhmī characters around " Rājñō Mahākshatra... ..nasa putrasa Rājñō Kshatrapasa Viradāmanah "
4	.	1.5	2.15	Obverse : King's head to right Reverse : Hill mark, crescent above, star to right, Brāhmī legend around within dotted border "..... sa rājñah Kshatrapasa Vira..... "
ĪŚVARADATTA				
(A D. 236-239)				
5	..	1.4	1.81	Obverse : King's head to right, traces of date behind Reverse : Hill mark, wavy line below, crescent to left and above, star to right, Brāhmī legend around : " Rājñō Mahākshatrapasa Īśvaradattasa varshe prathame "
6	...	1.6	2.21	Obverse : King's head to right, no date, Roman legend around the head Reverse : Hill mark, etc " rājñō Mahākshatrapa ... radattasa varshe prathame "
VIJAYASĒNA				
(A D. 238-250)				
7	...	1.5	2.01	Obverse : King's head to right, date not clear Reverse : Hill mark surmounted by crescent, left crescent, star to right, line below, border of dots, inscription in Brāhmī legend around : " rājñō Mahākshatra ... (putrasa) rājñō Kshatrapasa Vijayasēnasa "
8	164	1.5	2.33	Obverse : King's head to right, date behind the head. Date : 164. Reverse : Hill mark, wavy line below, crescents both on top and to left, star to right, Brāhmī legend around " rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa "
9	1(6)4	1.5	1.72	Obverse : King's head, etc., Date 1 (6) 4 Reverse : Hill mark, star to right, rest worn out, legend in Brāhmī around : " rājñō Mahākshatrapasa Dāmasēna putrasa . Kshatrapasa Vijaya.. "
10	167	1.5	2.34	Obverse : King's head, etc., Date. 167 Reverse : Hill mark etc. " rājñō .. Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa "

No.	Date	Diameter in cms.	Weight in gms.	
11	1(7)0	1.5	2.1	Obverse King's head etc, Date 1 (7) 0 Reverse Hill mark etc. "rājñō Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēna .."
12	..	1.4	1.85	Obverse King's head to right etc. Date illegible Reverse Hill mark etc "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēna "
13	...	1.4	1.49	Obverse King's head etc. Date illegible. Reverse Hill mark etc "rājñō Mahākshatrapasa Dāmasēna putra.....(ya) sēna "
14	...	1.4	1.79	Obverse King's head to right, traces of Roman legend, Date illegible. Reverse Worn out, but Brāhmī legend around visible. "rājñō Mahākshatra (putra) trapasa Vijayasēna "

RUDRASĒNA II

(A.D. 255-276)

15	189	1.3	1.92	Obverse King's head to right, date behind the head, Date 189. Reverse Hill surmounted by crescent, star to right, wavy line below, legend in Brāhmī around, border of dots. 'rājñah Kshatrapasa Virādāma (putrasa) rājñō Rudrasēna "
16	189	1.4	1.75	Obverse King's head etc Date 189 Reverse Hill mark etc, " (rājñah) ... putrasa rājñō Mahākshatrapasa Rudra (sēna) "
17	189	1.4	1.91	Obverse King's head to right etc Date 189 Reverse illegible
18	19	1.5	2.28	Obverse King's head etc. Date 19 Reverse Hill mark etc, 'rājñah Kshatrapa . . . putrasa rājñō Mahākshatrapasa Rudrasēna "
19	..	1.6	2.14	Obverse King's head to right. Date behind, not legible. Reverse Hill etc, "rājñah Kshatrapasa Virādāma putrasa rājñō Mahāksha trapasa "
20	...	1.4	2.19	Obverse King's head to right. No date. Reverse Hill etc, inscription in Brāhmī around within dotted border. " (ra) ... rājñō Mahākshatrapasa Rudrasēna. "

No.	Date	Diameter in cms	Weight in gms	
21*	...	1.4	2.1	Obverse - King's head, date not clear. Reverse - Hill mark etc., no dotted border. "rājñāḥ Kshatrapa (tra) sa rājñō Mahākshatrapasa Rudrasēnasa" VIŚVASIMHA (A.D. 277-278)
22		1.4	2.43	Obverse - King's head to right, Date not clear Reverse - Hill mark surmounted by a crescent, a crescent to left, wavy line below, star to right, Brāhmī legend around. "rājñō Mahākshatrapasa Rudrasēna putrasa rājñāḥ Kshatrapasa Viśvasiḥasa"
23.	.	1.5	1.98	Obverse - King's head to right Date not legible. Reverse - Hill mark etc, dotted border, Legend in Brāhmī "rājñō Mahā (kshatrapa) . . . sa rā (jñāḥ) Kshatrapasa Viśvasi (hasa)".
24.	...	1.4	2.28	Obverse - King's head to right, date illegible. Reverse - Hill mark, two crescents to left, star to right, legend in Brāhmī around. "rājñō) . . . pasa Rudrasēna putrasa rājñāḥ Kshatrapasa Viśva"
25.	...	1.4	2.08	Obverse - King's head to right, Date illegible. Reverse - Brāhmī legend around, rest not clear " . . . (pu) trasa rājña (h) Kshatrapasa Viśvasiḥa . ."
BHARTRIDĀMAN				
(A.D. 279-295)				
26.	2	1.4	2.33	Obverse - King's head to right, Date behind the head : 2 . . Reverse - Hill surmounted by a crescent, crescent to left, star to right, Brāhmī legend around. "rājñō . . . (rājñāḥ) Kshatrapasa Bhartridāmmah"
27.	...	1.5	2.15	Obverse - King's head to right, Date : not clear. Reverse - Triangular hill mark, four dots to right, legend in Brāhmī characters around, dotted border. "rājñō Mahākshatra . . . (Bhartridāmmah)".
28.	21	1.4	2.03	Obverse : King's head to right, date behind the head. Date : 21 Reverse : Hill mark surmounted by a crescent, crescent to left, star to right, wavy line below. legend in Brāhmī around. "rājñō Mahākshatrapasa Rudra . . . Kshatrapasa rtridāmmah"
29.	...	1.4	1.83	Obverse - King's head to right, Date illegible Reverse - Hill mark, etc " (jñāḥ) Kshatra . . sa Bhartri (da)

*NOTE.—Nos. 20 and 21 have no dates and father's names in them are also not legible. But as only the coins of Rudrasēna are found in this hoard. These may also belong to the same group.

No	Date	Diameter in cms	Weight in gms.	
30.	(2)	1.4	2.04	Obverse . King's head to right, traces of date behind, Date . (2 . . .) Reverse . Hill mark etc, " (Kshatrpa) sa Rudrasēna putrasa rājñō Kshtrapasa . rtri . . . "
31	(2)	1.5	2.24	Obverse King's head to right, date behind the head. Date . (2 . . .) Reverse Hill mark with a wavy line below, crescent above and to left, Brāhmī legend around within dotted border " rājñō (Rudra) . . (putrasa) rājñō Mahā- kshatrpaśa Bhartridāmna "
32	..	1.5	2.17	Obverse . King's head to right, Date illegible Reverse Hill mark, etc. " rājñō Mahākshatra . . . rājñō Mahākshatrpaśa Bhartridāmna "

VIŚVASĒNA (A. L. 294-304)

33.	...	1.4	2.04	Obverse . King's head to right, no date. Reverse : Brāhmī legend around, dotted border, rest not clear, " rājñō Mahāksha sa Viśvasēnasa "
34.	...	1.4	2.24	Obverse . King's head to right Reverse : Legend around in Brāhmī within dotted border, rest worn out " (kshatra) . . . (rtri) putrasa rājñō Kshatra- pasa Viśva (sēna.) "
35.	..	1.4	1.92	Obverse : King's head to right. Reverse : Hill mark with a wavy line below, crescents to left and above, Brāhmī legend around " putrasa rājñō Kshatrpaśa Viśvasē "
36	.	1.4	1.93	Obverse : King's head to right Reverse . Hill mark with a line below, crescent to left, star to right, legend in Brāhmī around within dotted border " rājñō Mahākshatrpaśa . . . (Kshatra) . . . Viśvasēnasa "
37	2	1.4	2.3	Obverse : King's head to right, date behind the head. Date : 2 Reverse Hill mark, with a wavy line below etc., dotted border. " rājñō Mahākshatrpaśa Bhartridā (ma) putra . . . "
38	..	1.5	1.86	Obverse : King's head to right, date not clear. Reverse : Hill mark etc " . . . (kshatrpaśa) sa Bhartridāma putrasa rājñō Ksha- tra "
39	2	1.5	2.32	Obverse : King's head to right, date behind the head Date : 2 . . . Reverse : Hill mark, etc " . . . Bhartridāma putrasa rājñō Kshatrpa "

No	Date	Diameter in cms.	Weight in gms	
40	...	1.4	2.25	Obverse : King's head, traces of date and Roman legend. Reverse Hill mark, etc " (rtri) dāma putrasa rājñō Kshatrapa . . . "

RUDRASIMHA II (A D 305-313)

41.	2	1.4	2.05	Obverse : King's head to right, date behind the head. date . 2 Reverse Hill mark, two crescents to left, star to right, wavy line below, Brāhmi legend around "Svāmi-Jivādāma putrasa rājñō Kshatrapasa Rudrasihasa"
42.	2	1.3	2.00	Obverse . King's head. Date 2 . Reverse : Hill mark, etc " Svāmi-Jivādāma putrasa rājñō Kshatrapasa Rudrasihasa "
43.	2	1.3	2.16	Obverse King's head to right, a portion of date behind the head Date 2 Reverse . Hill mark, etc. " Svāmi-Jivādāma putrasa rājñō Kshatrapasa Rudrasihasa "
44.	..	1.4	2.02	"Obverse King's head to right, date not clear. Reverse : Hill mark, etc " Svāmi-Jivādāma putrasa rājñō Kshatrapasa Rudrasihasa "
45.	...	1.4	1.95	Obverse : King's head to right, date not clear. Reverse Hill, crescent to left, star to right, border of dots inscription in Brāhmi legend around. " (Svāmi-Jīva) dāma putrasa rājñah Kshatrapasa Rudra (si) . . . "
46	...	1.5	2.15	Obverse King's head to right, date not clear. Reverse . Hill, etc. " Svāmi-(Jīva) dāma putrasa rā (jñō) Kshatrapasa Rudrasihasa "

YASĪDĀMAN (A D 317-332)

47	24 (4)	1.5	2.04	Obverse : King's head to right, date behind the head Date : 24 (4) Reverse : Hill, mark with a wavy line below Rest worn out Brāhmi legend around within dotted border " rājñō Kshatrapasa Rudrasihā putrasa rājñō Kshatrapasa Yasōdāma "
48	2	1.4	2.17	Obverse King's head to right Date . 2 . Reverse : Hill mark, crescent to left, star to right, wavy line below, Brāhmi legend around " rājñō Kshatrapasa Rudrasihā putrasa rājñō Kshatrapasa Yasōdāma "
49	2	1.4	2.00	Obverse King's head to right. Date 2 Reverse . Hill mark, etc., border of dots " rājñō Kshatrapasa Rudrasihā putrasa rājñō Kshatrapasa Yasōdāma "

No.	Date	Diameter in cms.	Weight in gms.	
50.	...	1.4	1.93	Obverse King's head to right. Reverse Hill mark, etc “(rājñō Kshatrapa, (Rudra) . putrasa rājñō Kshatrapasa Yasōdāma”
51	2 ...	1.4	1.88	Obverse: King's head to right, date behind the head. Date: 2. Reverse: Hill mark, etc “(rājñō Kshatrapasa) Rudrasīha putrasa rājñō Kshatrapasa Yasōdāma”
UNCERTAIN				
52	.	1.3	2.35	Obverse: King's head to right Reverse: Hill mark, crescent to left, crescent above, star to right, line below, Brāhmī legend within dotted border “rājñō Mahākshatrapasa Damasēna putrasa”
53.	...	1.4		Obverse King's head to right, date not legible Reverse: Crescents both on top and to left, wavy line below, dotted border “. putrasa rājñō Mahākshatrapasa Rudra”
54.	...	1.4	2.2	Obverse King's head to right, traces of Roman inscription Reverse: Hill mark, etc. “rājñō Mahākshatrapasa Rudrasēna putrasa rājñō Ksha”
55	...	1.5	2.13	Obverse: King's head to right. Reverse Hill mark, legend in Brāhmī around; rest worn out. “..... Kshatrapasa Rudrasēna putrasa (ra). ...”
56.	...	1.4	2.21	Obverse: King's head to right. Reverse: Hill mark with a wavy line below, crescent above and to left, star to right, Brāhmī legend around “rājñō ... Kshatrapasa Rudrasēna (putra)...”
57.	...	1.4	2.28	Obverse: King's head to right Reverse Hill mark, etc “... (Mahā) Kshatrapasa Rudrasēna (putra)...”
58.	...	1.4	2.11	Obverse King's head to right, date illegible. Reverse: Hill mark with a line below, star to right, legend in Brāhmī around, border of dots. “rājñō Mahākshatrapasa Rudra”
59.	...	1.5	1.93	Obverse King's head to right, date not legible Reverse Hill mark, etc, “rājñō Mahākshatrapasa (Rudra) ... (putra)”
60.	1	1.5	2.00	Obverse King's head to right. Date: 1 Reverse: Worn out, has dotted border and legend in Brāhmī “..... Mahā sana”
61	2	1.4	2.05	Obverse: King's head to right, date behind Date: 2. Reverse: in place of the usual reverse type and inscription the obverse type appears in incuse

TREASURE TROVE COINS

Sorab Hoard

In the *Mysore Gazette* dated 5th June 1952, a notification from the office of the Amildar-Magistrate, Sorab Taluk, appeared concerning certain articles unclaimed in the Court of Amildar-Magistrate, Sorab. Among these articles, was a hoard of 18 gold coins. The Deputy Commissioner, Shimoga District, was requested to arrange for sending the coins to this Department for examination and study.

These 18 gold coins were reported to have been found on 31d October 1949 by a girl Nāgi, resident of Dyavasa, a hamlet of Haingi, Chandragutti hobli, Sorab taluk, near an ant-hill. On examination they turned out to be the issues of Vijayanagar rulers, viz, Kṛṣṇa Dēva Rāya and Achyuta Rāya. Nine of these coins are varahas and six are half varahas, while the remaining three are only lumps meant for dye-striking. All the coins, except one, have a seated image of Kṛṣṇa on the obverse. Many of them bear legend Śrī Pratāpakṛṣṇa Rāya in Nāgarī on the reverse. But some of them have no legends. One of these coins, which is a half-varaha, has a Gandabhērunda on the obverse and the legend Śrī Pratāpāc'iyuta Rāya in Nāgarī.

According to Government Order No. E 3134/dated 22-5-1953, ten coins that bear distinctly legends and one gold lump which was eventually meant for dye-striking, have been preserved in the Coin-Cabinet of the Department; one specimen each of the varaha and half varaha, was sent to the Director of Industries and Commerce for preservation in the Government Museum, Bangalore.

These coins were found in two receptacles, one small, and the other large. The details of these coins are set below:—

A. COINS CONTAINED IN THE LARGER RECEPTACLE

1	Gold	51.5	Grains	1.3	c.m	Seated image of Kṛṣṇa	श्री प्रताप कृष्णराया
2	Do	51.0	"	1.2	c.m.	Do	Do (Last two letters are not visible)
3	Do	52.0	"	1.29	c.m	Do	Do (All are clear)
4	Do	51.0	"	1.3	c.m.	Do	Do
5	Do	51.0	"	1.2	c.m.	Do	Do
6	Do	52.0	"	1.2	c.m.	Do	Do (Indistinct)
7	Do	51.0	"	1.15	c.m.	Do	No Legend
8	Do	51.5	"	1.12	c.m.	Do (Indistinct)	Do
9	Do	51.0	"	1.18	c.m.	(Very indistinct)	Do
10	Do	23.8	"	1.22	c.m	(Gandabhērunda holding elephants in its beaks and claws)	श्री प्रताप [त] राया

B COINS CONTAINED IN THE SMALLER RECEPTACLE.

11	Gold	26.0	Grains	.93 c.m.	Seated image of Krishna.	पकृष्ण राया
12	Do	24.2	„	.96 c.m.	Do	श्री-प्रताप कृ राया
13	Do	26.0	„	.94 c.m.	Do	श्री प्रताप कृष्ण
14	Do	25.5	„	.77 c.m.	Do	No Legend
15	Do	25.5	„	.81 c.m.	Do (Indistinct)	Do
16	Do	52.0	„	1.08 c.m.	(Only a lump prior to striking under dye)	
17	Do	52.0	„	1.0 c.m.		Do
18	Do	52.0	„	1.05 c.m.		

Numbers 1, 10 and 18 have been illustrated

ANAGONDANAHALLI HOARD

During November 1952, the Deputy Commissioner, Bangalore District, Bangalore, forwarded four large and six small gold coins belonging to a large hoard for examination. According to the report, the treasure was unearthed at Anagondanahalli by one Pūjāri Basappa in his premises. On examination, the coins were found to belong to the 18th century, struck by the Mysore rulers, *viz.*, Hyder, Tipu, Krishna Rāja Wodeyar III, respectively and also the East India Company.

This is one of the largest hoards discovered during recent years in the State. It consists in all 186 coins of the size of the Varaha, and 1,118 coins of the Fanam type. The bulk of the coins are of Hyder and Tipu Sultan, respectively, though there are a few star pagodas of the East India Company, and Varahas of Krishna Rāja Wodeyar III. Besides, a few Fanams known as 'Giddakanthirai' struck by Dewan Purnaiya also occur in the collection. A few specimens of the hoard have been illustrated.

They are as follows :—

Top Row....Left to Right

1. Varaha of Krishna Rāja Wodeyar III

Obverse: Seated figure of Umamahēśvara. In the right hand Śiva holds trident, and mṛiga in the left. Umā is seated on his lap.

Reverse: श्री कृष्णराजा

2. Star Pagoda, issued by East India Company.

Obverse: Figure of Vishnu standing, Śankha and Chakra in the hands of the God are shown by dots.

Reverse: A star around which occurs dotted surface.

3. Bahaduri Pagoda of Hyder.

Obverse : Seated Umāmahēśvara as in serial No. 1.

Reverse : The initial of Hyder in Persian on a granulated surface.

Bottom Row—Left to Right .

4. Kanthirai Fanam.

Obverse . Figure of seated Yōgānarasimha.

Reverse : Not clear.

5. Faruqi of Tipu.

6. Fanam issued by Tipu Sultan.

The complete hoard has been received recently, and a detailed study of all the coins would be published in due course.

PART IV

BANGALORE DISTRICT

1

Copper plate grant of the Chitradurga chief Rājā Madakari Nāyaka in the possession of Sīri M. Gurusiddiah, B.A. (Hons.), LL.B., Superintendent, Beggars Colony, Bangalore.

(1 Plate)

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಬೆಗ್ಗ ರಸ್ತೆ ಕಾಲೋನಿ ಸೂಪರಿಂಟೆಂಡೆಂಟ್ ಶ್ರೀ ಎಂ. ಗುರುಸಿದ್ದಯ್ಯನವರಲ್ಲಿರುವ
ರಾಜಾ ಮದಕರಿ ನಾಯಕನ ತಾಮ್ರಶಾಸನ.

(ಒಂದು ಹಲಗೆ)

ಚಂದ್ರ ನಂದಿ ಲಿಂಗ ಸೂರ್ಯ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬ ವರುಷಗಳು ಸಾ ೧೬೭೯ನೆ
2. ಯ ಯೀಶ್ವರ ನಾಮ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶು ೧೦ ಸ್ಥಿರವಾರದಲ್ಲು ಸಂಪಿಗೆ ಸಿದೇಶ್ವ
3. ರಾ ಹಿಡಿಂಬೇಶ್ವರಾ ಯೀಕನಾಥೇಮಾ ಪುಚಿಂಗೇಮಗೆ ಪಾದಪಾಲಿಸುವ
4. ಮೆಲುದುರ್ಗದ ಹಿರೇಮಠದಾ ಪೂಂಕಾರ್ಯ ದೇವರ ಮೊಂಪುಗೆ ಘಟದ
5. ದೇವರಿಗೆ ಶ್ರೀಮನ್ನಹಾನಾಯಕಾಚಾರ್ಯ ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮದಕೇರಿನ
6. ಯಕರ ಪಾತ್ರರದ ಕಸ್ತೂರಿ ರಂಗಪನ
7. ಯಕರ ಪುತ್ರರಾದ ರಾಜಾ ಮದಕರಿ ನಾಯಕರವರು ಬರಸಿಕೊಟ್ಟ ಪು
8. ರವರ್ಗದ ಗ್ರಾಮದ ಕ್ರಮವೆಂತ್ಯೆಂದರೆ ನಾವು ಆಳುವಂಥಾ ರಾಜ್ಯ ಚಿ
9. ತ್ರಹಳ ಸಿಮೆವಳಗಣ ಬಸಾಪುರದ ಗ್ರಾಮವನ್ನು ರಾ || ಬರಮಂಣ ನಾ
10. ಯಕರೈಯ್ಯನವರು ಪುಚಿಂಗಿ ದೇವರ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಕಲದಲ್ಲಿ ಕೊಟ್ಟಿ
11. ದ್ದ ಪ್ರಕಾರ ಯೀ ದಿವಸದಲ್ಲಿ ಸುಕೃತವಾಗದೇಕೆಂದು ದಾನ ಪೂರ್ವಕವಾಗಿ
12. ಲಿಂಗ ಮುದ್ರೆ ಸ್ಥಾಪನೆ ಮಾಡಿಕೊಟ್ಟುಯಿದೆವೆ ಯ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂಥಾ
13. ಕಾಡಾರಂಭ ನೀರಾರಂಭ ನಿಧಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಮುಂ
14. ತ್ತ ದಷ್ಟ ತೇಜೋವಾರ್ಷನೆಯನ್ನು ನಿಮ ಪುತ್ರ ಪಾತ್ರ ಪಾರಂಪರ್ಯ್ಯ
15. ಪೂ ಆಚಂದ್ರಕೃಷ್ಣಾಯಿಗಳಾಗಿ ಆನುಭವಿಸಿ ಕೊಂಡಿಹದಂದು
16. ಬರಸಿಕೊಟ್ಟ ಪರವರ್ಗದ ಗ್ರಾಮಶಾಸನ ಸ್ವರತ್ನಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪ
17. ರದತ್ತಾನಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ ದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || = ||

Transliteration.

1. svasti śrī vijayābhyudaya Śālivāhana śakha varuṣaṃgalu sā 1679 ne-
2. ya Yīśvara nāṃma samvatsarada Jēṣṭha śu 10 Sthiravārādallu Sampige
- Sidēśva-
3. ra! Hīḍimbēśvara! Yēkanāthemma! Vuchamgemmage pāḍa pāhsuva
4. Meludurgada Hiremathada! Vompārri dēvara moṃmaga Ghaṭada

5. edvarige | śrīmanmahānāyakāchāryya Kāmagēti Kasturi Medakeri na-
6. yakara putrarāda | Kasturi Rangapa na-
7. yakara putrarāda Rājā Madakarri Nāyakaravaru | barasi kotta pu-
8. ravargada grāmada kramav emtyemdarre | nāvu aluvamthā rājya Chi-
9. trabali sine vaḷagana Basāpurada grāmavamunu rā || || Baramamṇa Nā-
10. yakarayyanavaru | Vuchangī dēvara pratishte mādida kaladalli | kotṭi-
11. dda prakāra | yī divasadalli sukritavāgabēkemdu dāna purvakavāgi
12. ḷṅga-mudre sthāpane māḍṭikottu yideve || yī grānakke saluvamthā
13. kādārambha nīrārambha nidhi mīkshōpa akshīna āgāmi inum-
14. ttad-ashta tējōvārjaneyamunu nūṃma putra pautra pāramparyya-
15. vū ā-chamdrarka sthāyigalāgi anubhavisikompḍihademdu
16. barasi kotṭha puravargada grāma śāsana | svaratrā dvi-guṇap puṇnyam
17. pa-
ra dattānapālanam | para-dattāpahārēna svadatram nishphalam bhavēt
|| = ||

Translation.

Be it well. In the 1679th year of the victorious Sālīvāhana era being the year
Iśvara, on Saturday the 10th of the bright half of Jēṣtha :

To the worshipper of the feet of Sampige Siddhēśvara, Hīdimbēśvara, Yēkanā-
themma and Vuchangemma, Ghatadadēvaru, grandson of Vōṅkārdēva of
Hirematha on the upper hillfort :

Śrīmanmahānāyakāchāryya Kāmagēti Kasturi Medakornāyaka's grandson,
Kasturi Rangappa Nāyaka's son, Rājā Madakarri Nāyaka made over the grant of
village in writing thus :

In the kingdom of Chutrahali which we are ruling, the village Basāpura which
had been granted by Baramanna Nāyaka on the occasion of the consecration of
Vuchangī dēvaru, has been granted by us to-day by establishing the ḷṅgamudre stones
(to mark the boundaries) in order that merit might accrue. Wet cultivation, dry
cultivation, and all the eight kinds of rights like the treasure on earth or under-
ground, imperishables, future income, etc., belonging to this village, you may enjoy
along with your sons, grandsons, etc., in succession for as long as sun and moon
exist. Thus is the śāsana of the grant of village made in writing.

Protecting gifts made by others is twice as meritorious as making a gift one
self. By seizing what is given to others, even one's own gift becomes fruitless.

Note

The record is on a single copper plate and is engraved on one side only. On
the top are Linga and Nandi flanked by moon to the left and sun to the right. Sixth
line appears to have been inserted later on.

It belongs to the reign of the Chitradurga chief Rāja Madakeri Nayaka, son of Kasturi Rangappa Nayaka and grandson of Medakeri Nāyaka. This Madakeri Nāyaka appears to be different from the one appearing in inscription No. Hiriyur 53, since that Medakeri Nāyaka was the son of Dugappa Nāyaka. Madakeri Nāyaka of the present record seems to be a descendant of Baramanna Nāyaka, brother of Immadi Medakeri Nāyaka, while the other one is a direct descendant of Immadi Medakeri Nāyaka.

The record registers a grant of village Basāpura in the Chitrahali sime, *v.c.*, the Chitradurga province by the chief to Ghatada dēvaru of Hirematha situated on the hill. This grant is stated to have been originally made by Bharamanna Nāyaka on the occasion of the consecration of the goddess Vuchhangamma; and the present record only confirms the grant previously made. The record incidentally furnishes the information that the temple of Vuchhangamma on the Chitradurga hill was constructed by Bharamanna Nāyaka.

The details of the date, *viz.*, Ś 1679 Īśvara sam. Jēshṭha śu. 10 Sthiravāra correspond to Saturday the 28th May 1757 A.D.

CHITRADURGA DISTRICT

2

At Chitradurga, on a bell in the Prasanna Venkataramanasvāmi temple in the Kelagōte extension.

ಚತ್ರದುರ್ಗದಲ್ಲ ಕೆಳಗೋಟೆ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಘಂಟೆಯ ಮೇಲೆ.
ವಿಕ್ರಮ ಸಂ॥ ರದ ಚೈತ್ರ ಸು ೧ ಲ್ಲ ಮಿ ರಗೊತ್ತಿಪಂಜನ ಮಗ ವೆಂಕಪ ದುರ್ಗದ
ಶ್ರೀ ವೆಂಕಟರಮಣ ದೇವರಿಗೆ ಶಾವೆಯಿಂದಾ ಕೊಟ ಗಂಟೆ | ತುಕ ವಲ ೩.

Transliteration

Vikrama sam 1 rada Chaitra su 1 llu mi ragū Tipannana maga Venkapa Durgada śrī Venkataramana dēvarige śāveyimkā kota gaṇṭe 1 tuka val 3.

Note

This short inscription on a bell records the grant of the bell to the god Venkaṭa-ramana by Venkapa, son of Tipanna. It belongs to about the eighteenth century A.D. paleographically and the given date might correspond to Wednesday the ninth. April 1760 A.D.

3

At Chitradurga town, on a stone lying in the field belonging to Gannadara Rudraṇa near Kelagōte extension.

Size 2½'×1½'

ಚತ್ರದುರ್ಗದಲ್ಲಿ ಕೆಳಗೋಟಿ ಬಡಾವಣೆಯ ಹತ್ತಿರ ಇರುವ ಗೌಡರ ರುದ್ರಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'-೬" × ೧'-೬"

1. ಬನದ ದೇವಿ
2. ಯ ಬುಮಿ

Transliteration

1. Banada dēvi
2. ya bumi

Note

This short record inscribed in the sixteenth century characters states that the land (on which the inscription stone is) belonged to the goddess Banada dēvi. No other details regarding the donor or the date are mentioned. Banada dēvi of the record is the same as the goddess Banasānkari whose temple is on the Chitradurga hills.

4

At Jānakonda, Chitradurga taluk, on a stone standing in the land belonging to Manjappana Hanumajja.

Size 2½' × 1½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಜಾನಕೊಂಡದಲ್ಲಿ ಮಂಜಪ್ಪನ ಹನುಮಜ್ಜನೆಗೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨-೬" × ೧-೬"

1. ಚೆನ್ನರಾಯ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶ
3. ಖ ವರುಷ ೧೫೯೬ ನೆಯ ಅನಂದ ಸಂ ಮಾ
4. ಗ೯ನಿರ ಬ ೧೩ ಲ್ಲು ಶ್ರೀಮಂತ್ರಿ ಹಾನಾಯಕಾಚಾರ್ಯ
5. ಕಾಮಗೇತಿ ಕಸ್ತೂರಿ ಮೆದಕೆರಿ ನಾಯಕರು . . .
6. ಸ್ವರ್ಧ ಸೇನಭೋಗ ಚೆನ್ನಪನ ಮಗ ನಂಮ ಬೊಕಸ
7. ದ ಸೇನಭೋಗ ಪುಟಂಣಗೆ ಜಾನಕೊಂಡದ ಗ್ರಾಮದಲಿ
8. ಬರಯಿಸಿ ಕೊಟ ಹೊಲನ ಸುಂಕ
9. ಚಿಕಂಠ ನಾಯಕ
10.

Transliteration

1. Chemnarāya
2. svasti śrī vijeyābhūdaya śālīvāhaṇa śa-
3. kha varuṣa 1596 neya Ānanda saṃ Mā-
4. rgaṣara ba 13 ilu śrīmaṇṇ maḥāśāstryaśāchāryya
5. Kāmagaṇṇi Kastūri Medakeri nāyaka . . .
6. stalaḍa sēnabhōga Chemnarāya maga nampma bokasa-
7. da sēnabhōga Putaṇṇage Jānakompadaḍa grāmaṇṇali

8. barayisi koṭa holana sumka
 9. Chikamṇa nāyaka
 10.

Translation

Chennarāya. Be it well. On the 13th of the dark half of Mārgasira in the year Ānanda being 1596th year of the victorious Śālivāhana era.

The illustrious mahānāyakaśāhārya Kāmagṣṭi Kastūri Modakeri nāyaka granted dry-land in the village Jānakonda to the treasury accountant Putanna, son of Chennapa, the accountant of . . . sthala . (Further details are lost.)

Note

This record belongs to the Chitradurga chief Kāmagṣṭi Kastūri Modakeri nāyaka, probably the third in the line possessing that name. It registers the grant of some lands to Puṭṭanna, the accountant of his treasury, at Jānakonda. The details of the date, viz., ś 1596 Ānanda sam. Margaśira ba. 13 correspond to Tuesday the 15th December 1674 A.D.

5

At Kaḍabanakatte, Chitradurga taluk, on a lingamudre stone standing in front of Chinnamma's house.

Size 2 ½'×1½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನಕಟ್ಟೆಯಲ್ಲಿ ಚನ್ನಮ್ಮನ ಮನೆಯ ಮುಂದೆ ನಿಂತಿರುವ ಲಿಂಗ ಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨½×೧½

1. ಶ್ರೀಮತು ನಕವ . ಬೆ
2. ಯ ಸಂವತ್ಸರದ ಮಾಘ ಪ . .
3. ನ್ತು ಯಲಪ ಅರ
4. ಸು ನಿಜ ಅ
5. ಜಪ ದೇವರಿಗೆ ಕಡಮರ
6. ಸ್ಥಳ ಕಟಿಕೊಟ
7. ಯ ನಮ

Transliteration

1. śrīmatu saka va . Be
2. va samvatsarada Māgha pa . .
3. ntu . . . Yalapa Ara
4. su nija . . . A-
5. japa dēvarige Kadammara-
6. sthala kaṭi kota . .
7. ya nama

Note

The record is on a rough unworked slab and the letters are also not well carved so much so that the record cannot be read completely. It registers a grant of the village Kaḍamara sthala, same as the present Kadabanakatte where the record is found, to Ajapa deva, made by Yalapa Arasu. This Yalapa Arasu appears to have been a local chief with Adikavūr as the seat of principality as is evidenced by another record found near the same village. Ajapa dēva or Achala dēva might be a guru of a matt situated at Adikavūr (see No. 7). The details of the date are not complete, the śaka year is also not given. The record appears to belong to about the 16th century A.D. paleographically and the cyclic year Beya given in the record might correspond to 1526-27 A.D.

6

At Kaḍabana Katṭe, Chitradurga taluk, on a stone lying in the lands of Patel Rangappa Reddi.

Size 3'×1½'

ಚತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಪಟೇಲ್ ರಂಗಪ್ಪ ರೆಡ್ಡಿಯ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೩'×೧½'

1. ಸ್ವಸ್ತಿ
2. ವರ್ಷ ೧೫೦೮
3. ತ್ವರದ ಫಾಲ್ಗುಣ ಮಾಸ
4. ದಲು ಶ್ರೀಮತು ಸಾ
5. ಯಂನ ಅಯ್ಯ
6. ಮಾಡಿನಿದ
7. ಯ ರಾಯ
8.
9. ಸಗಡ . . ರದ .
10. ಯನೂ ಧಾರೆಯ ನೆಣಿ
11. ದು ಕೊಟ್ಟರು || ಅ
12. ದ ಭೋಗಿನಿ ಬಹಿರಿಯೆಂದು
13. ಕೊಟ
14. ಕಿಡಿನಿ
15. ದವರು ಕಪಿಲೆಯಕೊಂ
16. ದ ಪಾಪಕೆ ಹೋರರು

Transliteration

1. svasti
2. varsha 1508

3. tsarada Phālguna māsa
4. dalu śrīnātu Sā-
5. yaṇṇa ayya . . .
6. mādisiḍa
7. ya rāya
8.
9. saḡaḷa . . rada
10. yaṇṇu dhāreyaṇṇa-
11. du kottaru || a-
12. da bhōḡaḡa bahuri yemdu
13. kota
14. kiḍisi-
15. da varu kapileya koṇ-
16. da pāpake hōharu

Note

The record which is on a rough unworked slab has been very much worn out making the complete reading impossible. It appears to register a grant made by the illustrious Sāyanna Ayya. The name of the donor and the details of the grant are lost. Except for the śaka year 1508 and the month Phālguna the details of the date also are lost. The śaka year 1508 corresponds to 1586-87 A.D. It is not known who the donor Sāyanna Ayya is.

7

At the same village Kadabana Kaṭṭe, on a lingamudre stone lying in the land belonging to Śrī Bhadra Setti.

Size 3' x 1½'

ತುರುವನೂರು ಹೋಬಳಿ ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಭದ್ರಸೆಟ್ಟರ ಹೊಲದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ
ಲಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' x ೧½'

1. ಶ್ರೀಮತು ವಿಭ
2. ವ ಸಂಚರದಲೂ
3. ಅಧಿಕವೂರ ಸ್ಥಳ
4. ದ ಯಲಪ ಅರನು
5. ಅಧಿಕವೂರ
6. ಅಚಲ ದೇವರಿಗೆ
7. . . . ನಿವಾಯ ನಮ

Transliteration

1. śrīmatu Vibha-
2. va sam̐charadalū
3. Ādikavūra sthāḷa-
4. ḍa Yalapa Arasu
5. Ādikavūra
6. Achala dēvarige
7. . Sivāya nama

Note

This short record registers a grant, probably of the land in which the inscription stone is set up, to Achala Dēva of Ādikavūr, made by Yalapa Arasu. This Yalapa Arasu has also made a grant of the village Kadamara sthala to the same person Achala dēva (*see*. No. 5) The present grant was made in the year Vibhava. No other details about the date are given in the record. On paleographic evidence the record might belong to about the 16th century A. D.

8

At Hanumanūr, Barmasagara Hobli, on a lingamudre stone standing
in the land belonging to Nilakanthappa.

Size 2½' × 1½'

ಬಹುಮಾನಗರ ಕೋಟೆಗೆ ಹಂಪನೂರಿನಲ್ಲಿ ನೀಲಕಂಠಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨½' × ೧½'

1. ಶ್ರೀ ಸಾಂತೇಶ್ವರ
2. ದೇವರ ವ್ರಿತ್ತಿಯ ಕೊಟ
3. ಭೂಮಿ

Transliteration

1. Śrī Sāntēśvara
2. dēvara vṛttiya koṭa
3. bhūmi

Note

This short inscription states that the land, probably on which the inscribed slab is set up, is granted as a vṛtti to the god Sāntēśvara. Neither the name of the donor nor the date of grant made are mentioned in the record. The record may be placed in about the 16th century A. D. on paleographical grounds.

9

At Hire-madhure, Challakere taluk, on a viragal lying in the field of Immayana, son of Mūlappa.

Size 5' × 2½'

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಹಿರೇ ಮಧುರೆಯಲ್ಲಿ ಮೂಲಪ್ಪನ ಮಗ ತಿಮ್ಮಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.
ಪ್ರಮಾಣ ೫' x ೨'೯"

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ನೊಂಬವ್ವ ವಾಡಿಯ ಮದರಿಕಲ್ಲ ಗಾವಣದಿಕ್ಕಲ ಕಣ್ಣುಕೇತಂ ಮೂಲಸೆಟ್ಟಿಯರ ತಮ್ಮ
2. ಶ್ರೀ ಅನಗಯ್ಯ ಸೆಟ್ಟಿ ಮುಲಬಟ್ಟೆಯ ಬಿಜಾಗೋಮಿ (?) ಇಜುದೊಡೆ ಬೀರಸೆಟ್ಟಿ ನತು ನಗ್ಗಮೇಜುದಂ

Transliteration

1. Śrī svastī Nōlambavādiya Madarikalla ḡṇṇanadikkala Kandara Kētam Mūla-
setṭiyara tannu
2. Śrī Asagayya setti mulabatteya bijāgōmi (?) iridode Bīrasetti sattu sagḡam-
ēridam.

Note

This is a viragal record. The viragal is of the usual type having three panels. The bottom panel depicts the scene of a fierce combat between the hero and a horseman. The hero who figures prominently with his long limbs wears a gandagache tucked with a dagger, rudrāksha mālā and armlets, has his hair done up into a knot to the right and holds in his two hands sword and buckler. The horseman has received a severe blow on the chest and has fallen on the horse-back dead. Another spearman has also received a similar blow and is lying on the ground. The hero is being carried away in arms by the apsaras in the second panel while in the third he is seated on a stool in an easy posture wearing a kirita and yagnōpavita which are absent in the first panel, and is flanked by chāmara bearing ladies.

There is a one-lined inscription on the arch-like band at the top and on the thin band between the second and the third panels. Since the viragal is worked on a hard trap boulder, the epigraph is not deep or bold, and it is only with great difficulty that its reading could be made out. It appears to record the death of Bīrasetti in a fight between him and Asagayyasetti, Bijāgōmi, etc. He belonged to Madarika the modern Hiremadhure which was included in the Nōlambavādi Province. The record is not dated. It may belong to about the 10th century A. D. on paleographical grounds.

10

At Chikka-Madhure, Uhallakere taluk, on a pillar buried by the side of the Mallēśvara temple.

Size 3' x 9'

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಚಿಕ್ಕಮಧುರೆ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ಕಂಬ.
ಪ್ರಮಾಣ ೩' x ೯"

1. ಕಚ್ಚಾನೆ ಮಲ್ಲಿ ಶ್ರೀ
2. ಮತ್ ಚಲದ

3. ದ್ವಿಕಾಱಿ ಗದ್ದುಲು ನಾ
4. ಯಿರಮು ಪಳಿವಗೆ
5. . ಸುಮಾನಾಳುತ್ತಿರೆ
6. ದೇಚಗಾವುಣ್ಣರ ಮ
7. ಗ ನೊಟವ್ವ ಗಾವು
8. ಣ್ಣನ ಗೋನಾಸಕೆ ನ
9. ಟ್ವ ಕಮ್ಮ ದೊಳಿ ಶಾನ
10. ನಮಂ ಬರೆದೊಮ
11. ದರಿಕಲ್ಲ ಗಾವುಣ್ಣ
12. ಸಾಮಿಬೆನಯ್ಯ
13. ಮಾಡಿಸಿದೊ (?)
14. ಬೆನಗೆಯ್ದ ಬಿ
15. ನ್ನಾಣಿ ನಾಗೋಜ

Transliteration

- 1 Kaṭṭāne malla śrī-
2. mat Chalada-
3. nkakāra Gaṅgaṅu sē-
4. yurānu paḷivaga
5. . . sūmāṇa uttira
6. Dēcha gāvunḍara ma-
- 7 ga Nōḷamba gāvū-
8. ndana gōśasake na-
9. tta kambadole sāsā-
10. namam baredo Ma-
11. darikalla gāvunḍa
12. Sāmu Benayya
13. mādisido (?)
14. besageyda Bi-
15. nnāni Nāgōja

Translation

While Kaṭṭānemalla, the illustrious Chaladāṅkakāra was ruling Ganga six thousand and . , on the pillar set up for the *gōśsa* of Dēchagāvunḍa's son Nōḷambagāvunḍa, the gāvunḍa (the village headman) of Maḍarikāḷ wrote the inscription; Sāmu Benayya got this done; Binnāni Nāgōja prepared it.

Note

The square pillar, on one side of which the present record is engraved, had been built into a platform by the side of the Mallēśvara temple and had been completely

covered over by mud, leaving only the top portion which has been shaped like a lotus bud

The record belongs to the reign of Kattānemalla, probably a Nolamba chief. He is stated to have been ruling Ganga six thousand, with the title Chaladankakāra. The only other reference to Kattānemalla so far as is available is in an inscription discovered at Neralige (E.C. Vol. XV—Hassan Supplement, Inscription No. Arasikere 237). It records a battle between the Gaṅgas and the Nolambas during the reign of the Ganga king Mārasimha, in which Anṇavasayya, a hero on the side of the Gaṅgas, fought and wounded many chiefs on the side of the Nolambas among whom was Kattānemalla also.* Evidently the Kattānemalla of the present record is different from Kadḍāne or Kattāne appearing in some of the Gaṅga records as a contemporary of Śrīpuruṣa or Śivaināra II.

The present record is not dated. Since the other record (Arasikere 237) is dated in 971 A.D. during the reign of the Ganga king Mārasimha, the present record may also belong to about the latter half of the 10th century A.D. Paleographically also the record belongs to the same period.

The purpose of the record was to set up a pillar for the *gōṣāsa* of Nolamba gāvūṇḍa, son of Dēchagāvūṇḍa. As for the word *gōṣāsa* used in the present record it appears to mean *gōṣaḥasa*, i.e., the valour shown in defending the cows. (See also M.A.R. 1942, p. 191 regarding the word *gōṣāsa*.) Nolamba gāvūṇḍa might have fought and died defending the cows and this pillar appears to have been set up in his memory. The headman of Madarikal has written the record, Sāmi Benayya got the stone prepared while Binnāni Nāgōja has done it.

11

At Asagod, Jagalur Taluk, on a stone built into a platform in front of the village.

Size 14'×1'

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅಸಗೋಡಿನಲ್ಲಿ ಊರ ಮುಂದೆ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು
ಪ್ರಮಾಣ ೧೪'×೧'

1. ಪ್ಲವಂಗ ಸಂತ್ಸರದ
2. ಕಾರ್ತಿಕ ಶು ಕೃಷಿ ನ ಲೀರ
3. ತೃಡಿ ಉರಿಗೆ ಕಸ್ತೂರಿ ರಂ
4. ಗವ ನಾಯಕರ ಕೊಮರ
5. ಮದಕೇರಿ ನಾಯಕರು ರಂಗಯ
6. ನ | ಜಾತ್ಯಗೆ ಬಂದುದುಧಗ ಅಸಗೋ

* An inscription in the Maddur taluk, M. 102, mentions a Chaladankakāra of the Pallavānava. Among his many titles is 'gūjarājāmalla' or 'gūjarājāmaḥalla' which appears to be the same as Kattānemalla of the present record. This record is also not dated and appears to be of the same period as the present one.

7. ಡ ಗೌಡ ಮುತ್ತಿನ ಸತ್ತಿಗೆ ನಾವಂತಿಯ ಮ
8. ಗ ಕೊಡಿಲ್ಲಂಗವನ ಮೊಂಮಗ ನಂಧು
9. ಲಂಗಣಗೆ | ಹಾಯಗಾಲ ಹಾಯದ
10. ಮೆಚಿಗೆ ಕೊಟ ಹಾ ಉ . . . ಮಾನ್ಯ ||
11. . . . | ಪಂಡಮರು | . . .
12. ಉಟ ಮಾಡದೇಕು || ಶ್ರೀ ಶ್ರೀ

Transliteration

1. Plavanga samtsarada
2. Kārtika śu 15 lu Nīra-
3. ttadi urige Kasturi Ram-
4. gapa nāyakara Komara
5. Medakerri nāyaku Rangaya-
6. na | jātrege baṁdu yidaga Asagō-
7. da gauda Muttina sattige Sāvantiya ma-
8. ga Koḍillimgapana mōmaga Samblu-
9. Lingayage | hāyigāle hāyida
10. mechuge kota hāṁ . . mānya
11. . . . | Panchamaru |
12. uta māḍabēku | śrī śrī

Translation

On the 15th of the bright half of Kārtika in the year Plavanga, when Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka, had come to Nīrattadi to attend the fair (jātre) of God Raṅgaya, (he) made some grant to Sambhu-lingapa, grand-son of Koḍi Lingapa and son of Muttina sattige Sāvanti the village headman (gauda) of Asagōd, having been pleased for crossing the hāyigāle panchamas . . . etc, should enjoy the grant.

Note

The record belongs to the reign of the Chitradurga chief Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka. Since the record is not dated in the śaka era it is difficult to know to which of the Medakeri Nāyakas who ruled Chitradurga, it belongs. Since there were only two Medakeri Nāyakas whose fathers bore the name of Kastūri Raṅgappa Nāyaka and also since only during the reign of the earlier of the two, the year Plavanga occurred it is possible that the Medakeri Nāyaka of the present record was the first. In that case the record may be taken as belonging to the reign of Immadi Medakeri Nāyaka who ruled Chitradurga during the middle of the 17th century A.D. The characters of the record also belong to about the same period paleographically. The given date, *viz.*, Plavanga sam Kārtika śu. 15, might therefore correspond to Sunday the 27th October 1661 A.D.

It records that the Chief attended the jātra or fair that took place at Nirtadi for the god Ranganātha and made some grant as a mark of appreciation for making some feat of crossing the hāyigāle, to Sambhulingappa son of Muttina sattiḡe Sāvanti, the headman of Asagōd.

12

At Asagōd Jagalur taluk, on a lingamudre stone in the land belonging to Sēmbhulingappa.

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಅನಗೋಡಿನಲ್ಲಿ ಶಂಭುಲಿಂಗಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧೨' × ೧'

1. ಶ್ರೀ ಮುರಿಗೇಶ್ವಮಿ
2. ಮುಟಸೆಟಿ ಮಲಪ ಮುಟಕೆ ಹಕನಿ ಕೊ
3. ಟ . . ಹೊಲ

Transliteration

1. śri Murigeśvami
2. Mata seṭi Malapa mataka hakani ko-
3. ta . . hola

Note

This short record registers a grant of some land to the Murige mutt by its disciple Malapa. Murige mutt is the famous Vīraśaiva mutt situated at Chitradurga. The record is not dated. It may belong to about the 18th century A. D. on paleographical grounds.

13

At Mugalikatte, Holalkere taluk, on the pedestal of an image lying buried in the side of Kodōra Gurusiddappa's land.

ಹೊಲಕ್ಕರೆ ತಾಲ್ಲೂಕು ಮುಗಲಿಕಟ್ಟೆಯಲ್ಲಿ ಕೊಡೇರ ಗುರುನದ್ವಪ್ಪನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿಗ್ರಹದ ಪೀಠದ ಮೇಲೆ.

1. ವರದಮ ನನ್ನನಹೊಸವೂರ ಬೋಳಿಗಾವುಣ್ಣ ಭಳರಿಯ
2. ಮಾಡಿನಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ದೇವಿಯ ಮುನ್ನೆ ಬಿಟ್ಟ ಭೂ
3. ವಿ ಪುತ್ತರೆರಡು ಗದ್ದೆ ಕೊಳಗ ಪತ್ತೂ
4. ಇನ್ನೀಕೆಯ ಗದ್ದೆಯೊಡೆಯಂ ಮಡ
5. ಪಾಡಿ ಮಾಯಯ್ಯ ಇದನಳಿದಂ
6. ಕವಿಲೆಯ ಕೊನ್ನಂ

Transliteration

1. Varadama Nandanahosavūra Bōlagāvunda Bhaḷariya
2. mādisi pratushte mādi dēviya munde biṭṭa bhu-
3. mi mattar eraḍu gadda kolaga pattū

4. intikeyi gaddeyoḍeyayṁ Mada-
5. vāḍi Māyayya idan alidayṁ
6. kavileya kondam

Translation

(Goddess) Varadamma. Bōlagāvunḍa of Nandanahosavūr got (the image of) Bhalari prepared and having consecrated (the image) granted before the goddess two mattars of (dry) land and ten kolagas of wet land. Madavāḍi Māyayya is the owner of these dry and wet lands. He who destroys this is one who kills tawny cow.

Note

This record is on the pedestal of some seated image whose upper portion above the waist is broken and lost. The piece is lying in a field uncared for. The disposal of the drapery, the delineation of the lower limbs and the fine finish of the toes and nails prove that the image must have been a beautiful one.

The record which is in the beautiful, early Hoysala characters states that the image was that of Varadamma and it was got prepared and consecrated by Bōlagāvunḍa of Nandanahosavūr. He also granted certain lands to Madavāḍi Māyayya who probably was the priest.

No date is given in the record. It appears to belong to about the twelfth century A.D. paleographically.

14

At Anagōḍ, Anagōḍ hobli, Davangere taluk, on a stoneset up in the navarambga of the Siddhēśvara temple.

Size 3' × 3'

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಆನಗೋಡು ಹೋಬಳಿ, ಆನಗೋಡಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ
ನವರಂಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೩'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
2. ದಯಾ ಸಾಲವಾಹನ
3. . ಸ ಉರಾದ್ಯ ವರುಷಂಗ
4. ಈ ೧೬೬೯ನೆಯ ಪ್ರಭೆ
5. ವನಾಮೊ ಸಂತ್ಸದ ಶ್ರಾವ
6. ಣ ಬಹುಳ ೫ ಮಿ ಶು
7. ಕ್ರವಾರ ಆನಗೋಡ ಶ್ರೀ
8. ಸಿದ್ಧಲಂಗ ದೇವರ ಗುಡಿ
9. ವಳಗೆ ನಿಲೆ ನಾನಾನ

10. ಕಮಾಗೆತ್ತಿ ಅರಸುಗ
11. ಳು ಮಠ . . ಣದಾ ಸ್ವಾ
12. ಮಿಗಲು ಸಿದಲಿಂಗ
13. ದೇವರಿಗೆ . . ಪಾ . ದ
14. ವರು ಕಾಂಞಲ ಗೌಡರು
15. ನಾರಣ ಗೌಡರು ನಜ
16. ಗೌಡ ಪೇನಭೋಗ ಕಾಳಿ
17. ಪೆಯು . ಜ . ಕಾಗ್ಗಲ
18. ವರು ಕಾರಡಿಗಿರವಟ್ಟಿ
19. ಯ ಸರ್ವಮಾಂಞ್ಯ ಪು
20. ಪ್ಪದ ಸಿವಪ ಕಂಪರಗಿ
21. ರೆ ಮಲ್ಲಯ್ಯ ಬಾಡಗಿ ನಾ
22. ಗೋಜ ಅಕಾಸಾಲೆ ತಿ
23. ಪಂಣ ಕಾಯಿಕಾದ
24. ಮರಿಯಂಣ ಮಡಿವಾ
25. ಳರು ಚಕತಾಳವರ ಕಾ
26. ಮಗೆತಿ ಹಳ್ಳಿ ರಂಗಹ
27. ಕ್ಷಿಯಗಳ ತೆಂಪು ಪು
28. ಂಣ್ಯಸ್ತರು ಯೀ ನಲ್ಲದ
29. . . . ಭಾಗವಾದ
30. ಗರ್ಭದಲ್ಲ ಯ ಭೂಮಿ
31. ಯೊಳಗೆ ಗೊಪ್ಪ ಮೂ
32. ರು ಪಾದ ||| ಹೊರಬಿ
33. ದ ಗಲ್ಲಗ ಮಂ ತ್ರೀ ||

Transliteration

1. śrī svastī śrī Jayābhyu-
2. dayā Śālivāhana,
3. .śaśrīdyā varuṣaṁga-
4. lu 1669 neya Prabha-
5. va nānuṣa saṁtsadā Śrīva-
6. na bahula 5 mī Śu-
7. kraṁśāra Anagōḍa śrī-
8. Siddalinga dēvara gudi
9. valage ale śāsāma-
10. Kamāgottī arasuga-
11. lu matha . . nadā svī-
12. mugaḷu Sidalinga

13. dēvarige . . pā . da-
14. varu Kāṃṇela gaudaru
15. Nāraṇa gaudaru Naja-
16. gauda sēnabbhōga Kāli-
17. seyu . ja . Kāggala-
18. varu Kāraḍige Ravalai-
19. ya sarvamāṃnya pu-
20. shpada Sivapa Kaṃmaragi-
21. re Mallayya bādagi Nā-
22. gōja akasāle Ti-
23. paṃṇa Kāyikāda
24. Mariyaṃṇa inadivā-
25. laru Chika tālavara Kā-
26. mageti halli Raṃga ha-
27. laiyagala taṃṇa pu-
28. ṃnyastaru yi sallada
29. bhāgavāda
30. garbhadalli yi bhūmi-
31. yolage goppa mū-
32. ru pāda !!! hora bi-
33. da gallaga maṃ śrī-

Translation

Be it well. In the victorious Śālivāhana year 1669] Prabhava, on Friday 5th of the dark half of Śrāvaṇa (is set up) the stone *śāsana* in the temple of the god Siddhalinga dēvaru at Anagōḍ. Kāṃnagēti arasu and the svāmi of maṭha (granted) to the god Sidalinga dēvaru [witnesses] Kāṃṇelagaḍa, Nāraṇagaḍa, Najagaḍa, the village accountant Kālise, Kāraḍiga Ravalaiya, Sarvamānya pushpada Sivapa, Kaṃmaragire Mallayya, carpenter Nāgōja, goldsmith Tipanna, Kāyikāda Mariyanna and others. In case of division three portions to good fortune.

Note

The record belongs to the reign of the Chitradurga Chiefs. The name of the ruler is not mentioned and is merely stated as Kāṃnagēti arasu. Since the record is dated in 1747 A. D. it might belong to Rangappa Nāyaka.

It appears to register some grant, the details of which are lost, to the god Siddhalinga dēvaru in whose temple the inscription stone is set up, by the Kāṃnagēti Chief and the svāmi of some maṭha, the name of which is lost. A number of witnesses have been named such as the village headman, the village accountant, and members of various guilds like carpenter, blacksmith, goldsmith, washerman, etc.

The details of the date, *viz.*, ś 1669 Prabhava sam. Śrāvaṇa bi. 5 Śukravāra, correspond to Friday the 14th August 1747 A. D.

MANDYA DISTRICT

15

At Dodda-Arasinakere, Chikka Arasinakere hobli, on a stone lying in the paddy field in front of the village.

Size 5½' × 2½'

ಚಕ್ರ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದೊಡ್ಡ ಅರಸಿನಕೆರೆಯ ಊರ ಮುಂದಿನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫½' × ೨½'

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ
- 2 ಹೊಯಸಳ ಭುಜಬಳ ಶ್ರೀ ವಿರಬಲ್ಲಾಳ ದೇವರೈರು ಪ್ರಥಮೀ ಸಾಂಬಾಚ್ಯಂಗೆ
- 3 ಯುತ್ರಮಿರಲು ಸಕವರಷ ಸಾವಿರದ ಯಿಂನೂರ ನಾಲ್ಕತ್ತೊಂ
- 4 ಭತ್ತನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೫ ನೋ
- 5 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಮುಮ್ಮಡಿ ಚೋಳ ಚತುರ್ವೇದಿ ಮಂಗ
- 6 ಲವಾದ ಹಿರಿಯರನ್ನ ಕೆಣಿಯ ಶ್ರೀಮದಶೇಷ ಮಹಾಜನಂಗಳು
- 7 ತಮ್ಮೊಳಗೆ ಸರ್ವೈಕಮತ್ಯವಾಗಿ ಪೊಡಂಬಟ್ಟು ಶ್ರೀ ಮಾಧವ ದೇವರ ಸಂ
- 8 ನಿಧಿಯಲ್ಲಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಸಾದಿಯಧರಮಪ ವಿರುಪಕ್ಷನವರ
- 9 ಅಂಣ್ಣ ನಾಗಪನ ಮುಂದಿಟ್ಟು ಬರೆದ ಧ್ರುವ ಉಂಡಿಗೆಯ ತಿರ ಸಾ
- 10 ನನದ ಕ್ರಮವೆಂತೆಂದೆ ಆ ಮಹಾಜನಂಗಳು ಪೊಳಗಿದ ಪ್ರಿತಿಯು
- 11 ಗೋವಿಂದ್ಯಯನ ಪಡೆಯಂಣ್ಣನ ಬಾಗೆಗೆ ಆ ಪಡೆಯಂಣ್ಣ . . . ಳ ಕಟನ
- 12 ಗಂಣ್ಣ ಸಾವಿರದವನೊಳಗಾದ ಪ್ರತಿಗೆ ಪ್ರತಿ ೧೦ | ಕ ಹಳಗಲ ಪ್ರತಿ
- 13 ಕಾಡುಕೊತ್ತನ ಹಳೆಯ ಸಂಭವದುತ್ತರಮಂ ಬೊವನ ಭಾಗೆ ೧|| ಆಲ
- 14 ಬುಜ ಹಳ ೨|| ಹೊಲ ಕಾರುರಯ ಹಳಗೆ ೧|| ಪ್ರತಿ ಕೋಡಿ ಹಳ | ಪ್ರಿ ೧
- 15 . . . ಷ ಹಳ ೧| ಬದಿರ ಹಳ ೧| ಗುಡಿಯ ಭಾಗೆಗೆ ಹೊಸ ಹಳ ೧|| ಅಂತು
- 16 . . . ಚೋಳಹಳವಿ ಅನ್ನು ೧೦| ವರದಂಣ್ಣ ನಾರಣದೇವನ ಬಾಗೆ ಪ್ರತಿ ೧
- 17 . . . ಹಳಗಲ ಪ್ರತಿ ಕಾಳಕೊತ್ತನ ಹಳ ರಂಗನಾಯಕನ ಭಾಗೆ ೧|| ಚಾಕನ ಹಳ
- 18 ವೃತ್ತರ|| ಅಂಣ್ಣಂಗೆಣ್ಣ|| ಅನ್ನೂರು|| ಕಾರುಹಳ | ಪ್ರಿ ೧ ಮೆಳಹಳ ಪ್ರತಿ ೩
- 19 ೧೦| ನಾಗಣ್ಣ ವರದ ಭಾಗೆಯ ೧೦| . . . ದ ಹಳಯ ಪ್ರಿ
- 20 ಕಾಳಕೊತ್ತನ ಹಳ ೧|| ಮಹಾದೇವರ ಹಳಯ
- 21 ಹಳಪ್ರತಿ ಬೀರಗಾಡ ನಾಗ
- 22 ಮೆಳೆ ಹಳ ವಿ ೩ ಅನ್ನು ೧
- 23 ನಾರಣ . . . ಹಳಗಲ ಪ್ರಿತಿಯ ಪೊಕಲ ಕುಳ
- 24 ವನ ಭಾಗೆ ೧|| ಸೆಟ್ಟಿಹಳ ೨|| ವಲ
- 25 ಕಾರುರ ಹಳ | ಪ್ರಿ ೧ ಕೋಡಿಹಳ | ಪ್ರಿ ೧
- 26 ಅಂಣ್ಣೂರು|| ಕಾರಡಿ ಕೆಣ್ಣ ಸೇನಬೋವನ ಹಳಯ ಊರ್ದಭಾಗೆ ಗದ್ದೆಗೊಡಿ
- 27 ವಿ ೧ ಮೆಳಹಳ ಪ್ರತಿ ೩ ಅನ್ನು ೧೦| ಯಮರಿಯಾದೆಗೆ ನಾಲ್ಕು ತತ್ತಿನ ಮಹಾ
- 28 ಜನಂಗಳ ಹಳಗಲ ಸ್ತಾನ ಮಾನ್ಯವೋಗಾಗಿ ಚತುಸ್ವೀಮಯ

- 29 ಗದ್ದೆ ಬೆದ್ದಲನುತ್ತು ಸರ್ವಸ್ಯಾಂಯವೊನುಳುದನು ಅನುಭವಿಸಿಕೊಂಡು
 30 ಬಹೆರು ಕ್ಷೇತ್ರಗೂಡಿಕೋಡು ಕ್ಷೇತ್ರಗೂಡಿಯಿಹುದು ಆರೊಬ
 31 ರುವೂರ ಬಿಟ್ಟು ಕ್ಷೇತ್ರವ ಬಿಟ್ಟು ಹೋದವರು ಆರು ಆದರು ಆ
 32 ಕ್ಷೇತ್ರದಲಿ ತತ್ತ ನ್ನಿತವನು ತೆತು ಹೋಗುವರು

ಹಿಂಭಾಗ—

- 33 ಗುಡಿಯ
 34 ದಹ
 35
 36 ಣ ನೊಡವೆ ತಂಮಂಗೆ ತಂಮನೊಡವೆ
 37 ಅಂಣ್ಣಿಗೆ
 38 ಹಿರಿವೂರು ಪುಟಣದೊಳಗೆ ತಪ್ಪು ತಲೂಡಿ
 39 ದಂಡವ ಕೊಳಲಿ ಆ ಸೇನಬೋವನ ಹಳೆಯ ಗದೆ
 40 ವೊಳಗೆ ಬ್ರಾಹ್ಮರ ಭಾಗೆಯ ಉರ್ಧಭಾಗೆ ಕಳೆದು
 41 ಯ ಅರ್ಧಭಾಗೆಯ ಗದ್ದೆ ಬೆದ್ದಲು ಸರ್ಬ
 42 ಸೇನಬೋವ ರಂಗೂಗೆ ಸಲುದು ಮೇಣ್ಣ
 43 ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವದ್ವರಾಣಿ ಮಾವತ
 44 ಸಿರದಾನೆ|| ಸ್ತದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
 45 ಹರೇಶಿ ವನುಂಧರಾಂ|| ಸಪ್ತಿವರ್ಷ ಸಹ
 46 ಸ್ವಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ|| ರಗುವಿನ
 47 ಹಣ
 (48 ರಿಂದ 54 ಪಂಕ್ತಿವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)
 55 ವೃತ್ತಿಯ ಮರಿಯಾದೆ
 56 ವಳಿ ಮ ಸಂದು
 57 ಗೆ ಗದೆ
 58 ಳಗೆ ಗದೆ ನ ಗೂಡಿ
 59 ಮ ತಂಮ ಹಳಗಳ ಉಳ ಗದೆ ಬೆದ್ದಲು
 60
 61 ಶ್ರೀ ಶ್ರೀ ವೀರಬಲ್ಲಾಳ ದೇವದ್ವರ ಪೊಪ್ಪ
 62

Transliteration

- 1 svasti samasta-prasasti sahitaṁ śrīmat-pratāpa-chakravartī
2. Hoyisala-bhujā-bala Śrī-Viraballāḷa dēvarsaru prithuvī sāmbrāṇyaṁ ge-
3. yuttam iralu saka varuṣa sāviraḍa yimnūra nālvattoṁ-
4. bhattaneya Chitrabhānu saṁvatsarada Kārttika ba 5 Sō
5. śrīmad anādiy-agrahaṣṭram Mummaḍi Chōḷa Chaturvēḍi maṅga-
6. lavāḍa Hiriyarsanakereya śrīmad aśēṣa mahāṇaṁgaḷu

7. tannolage sarvvaikunatyav āgi voḍambattu śrī Māhava dēvara sam-
8. nidiyalli śrīman mahāpasāyitharuṁ apa Virupannanavara
9. amna Nāgapana unupditu bareda dhruva updigeya tira sā-
10. sanada kramav emtemdaḍe ā mahājanamgaḷa vūhgada vritiya
11. Gōvundaiyana Pacheyanūnana bhāgege a Pacheyanūna . la kaṭi Na-
12. gamna Sāmidēvan oḷagāda vritige prati 10 $\frac{1}{2}$ ka haḷigala vriti
13. Kādukottana haḷiya sambhavad-uttāraman Bovana bhāge 1 $\frac{1}{2}$ Āla-
14. buja hali 2 $\frac{1}{2}$ hola Kaururaya haḷige 1 $\frac{1}{2}$ vriti Kōḍihali $\frac{1}{2}$ vri 1
15. . . . ṛe haḷi 1 $\frac{1}{2}$ Bidirahali 1 $\frac{1}{2}$ guḍiya bhāgege Hosahali 1 $\frac{1}{2}$ antu
16. . . . Chōle haḷi vri 3 antu 10 $\frac{1}{2}$ Varadamna Nārana dēvana bhāge
vriti 1
17. haḷigala vriti Kālakottana haḷi Ramganāyakana bhāge 1 $\frac{1}{2}$ Chau-
kana haḷi
18. vuttara $\frac{3}{4}$ Annnamge $\frac{1}{2}$ annūru $\frac{1}{2}$ Kāruhaḷi $\frac{1}{2}$ vri 1 Melahaḷi vriti 3
19. 10 $\frac{1}{2}$ Nāgampa varada , bhāgeya 10 $\frac{1}{2}$ da
haḷiya vri
20. Kālakottana haḷi 1 $\frac{1}{2}$ Mahādēvanahaḷiya
21. haḷi vriti Biragauda Nāga
22. Melehaḷi vi 3 antu 1
23. Nārana haḷigala vritiya vokala kuḷa
24. vana bhāge 1 $\frac{3}{4}$ Settihali 2 $\frac{1}{2}$ vala
25. Kārura haḷi $\frac{1}{2}$ vri 1 Kōḍihali $\frac{1}{2}$ vri 1
26. Annūru $\frac{1}{2}$ Kāraḍikere Sēnabōvana haḷiya ūrdha bhāge gade guḍi
27. vi 1 Melahaḷi vriti 3 antu 10 $\frac{1}{2}$ yī mariyādege nālku tattina mahā
28. janamgaḷa haḷigala stāna mānya voḷagāgi chatuḥ-sīmeya
29. gadde beddalān uttu sarvva svāmyavon uludanu anubhavisikomdu
30. baheru kshētra-guḍi hōhu kshētraguḍi yihudu āroba-
31. ru vūra bitu kshētrava bitu hōdavaru āru ādaru ā
32. kshētradaḷi tattat-stitavānu tetu hōguvaru

Back side .

33. guḍiya
34. daha
35.
36. nan oḍave tammanuge tammanodaḍe
37. annnamge
38. Hirivūru paṭanadoḷage tapu tauḍi
39. dandava kolali ā Sēnabōvana haḷiya gade
40. voḷage brāhmara bhāgeya ūrdha bhāge kaledu
41. ya ardha bhāgeya gadde beddalu sarbba
42. sēnabōva Raṅgūge salu du mēre

43. pratāpa chakravartī śrī Vīraballāla dēvarsar āne māvata
 44. . . . sira dāna || sva-dattāṃ para dattāṃ vā yō-
 45. harēti vasumdharaṃ ! sashthi varsha saba-
 46. srāni viśhtāyāṃ jāyatē krūni || Raguvinā
 47. hana
 48. (seven lines from here have completely worn out)
 55. vṛittiya mariyāde
 56. vali ma samdu
 57. ge gade
 58. lage gade sa gūḍi
 59. ma tamma baḷigala uḷa gade beḍalu
 60.
 61. śrī śrī Vīraballāla dēvarsara voppa
 62.

Note

Most of the inscriptions published by Mr. Rice under Maudya and Malavalli Taluks are incomplete and in many cases inaccurate. This is very well accounted for by the fact that the inscriptions in the Malavalli Taluk were copied by Mr. Rice before the Archaeological Department was formed. Almost every printed inscription has appended to it the remark "further portion illegible." But on examination *in situ* a large number of them was found to be perfectly legible. A short re-survey tour in parts of Malavalli Taluk resulted in the collection of many new inscriptions and complete revision of many inscriptions already printed. The very first inscription in the Malavalli Taluk published by Rice (MI. 1), for example, contains sixty-two lines while only eight lines had been read by him.

This inscription (MI. 1) was found by Rice in front of the Mādhava temple at Dodda-Arasinakere. But it is a pity that while the temple, the original structure of which goes back to the Chōla period, is in an awful state of ruin, the inscription slab has been removed to the paddy fields in front of the village by a villager for use in the construction of a bund to his fields, thus causing much damage to the record itself.

The record belongs to the reign of Ballāla III, the Hoysala emperor. As regards the date there appears to have been some discrepancy. The śaka year 1249 was not Chitrabhānu as given in the record, but Prabhava. If śaka year is taken into account the details of the date would correspond to the 4th November 1327 A.D. in which case the week day does not tally with that given in the record. If the cyclic year Chitrabhānu on the other hand is taken into account, it would correspond to śaka 1264 during the reign of Ballāla III in which case the details of the date answer to 18th November 1342 A.D., a Monday, as in the record and thus the latter might be the possible date of the same.

All the mahājānas of the agrahāra—Mummadi Chōla Chaturvēdī Mangalā alias Hiriyaśanakere—agreed among themselves and placed on record the details of the vṛttis enjoyed by the persons connected with the temple. It is interesting to note that a number of villages named in the record like Kādu Kottana Halī, Kōḍihālī, Bīdirahālī, Hosahālī, Annangere, Annūru, Kāruhālī, Melahālī, Settihālī, etc., in which the vṛttis had been distributed, are still to be found around Hiriyaśanakere, the modern Dodda-Arasinakere. The record is stated to have been placed before Nāgapa, brother of the Mahāpasāyitha Virupanna, who appears to have wielded great influence among the mahājānas of that place. It is worthy of note that it is stated that the right of possession remained only for as long as the person remained in that place while it ceased when he left the place.

16

On a stone in the tamarind grove to the north-east of Dyāvārahālī, Chikka-Arasinakere hobli.

ಚಿಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದ್ಯಾವರಹಳ್ಳಿಯ ಈಶಾನ್ಯಕ್ಕೆ ಇರುವ ಹುಣಸೆಹೋಪಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾವಂದನೇ
2. ಶ್ವರ ಶ್ರೀಭುವನವಲ್ಲ ತಳೆಕಾಡು
3. ಕುವಳಾಲ ನಂಗಲ ಗಂಗವಾಡಿ
4. ನೊಣಂಬವಾಡಿ ಉಚ್ಚಂಗಿ ಬ
5. ನವಾಸೆ ಹಾನಂಗಲು ಗೊಂ
6. ಡ ಭುಜಬಳಿ ವೀರಗಂಗ ಪ್ರ
7. ತಾಪ ಹೊಯ್ವಳ ಶ್ರೀನಾರ
8. ಸಿಂಗದೇವರು ಹೋರನಮುದ್ರೆ
9. ದಲ್ಲ ಪ್ರಿತುವೀ ರಾಜ್ಯಂಗಯ್ಯತ್ತಿ
10. ರೆ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾ
11. ರಿ ದಂಡ
12. ನಾಯಕ ಬಿಟ್ಟಮಯಂಗಳ
13. ನು ಪ್ರಿಂ ದಿಪ್ಪನು ನೊ
14. ಪೆಗ್ಗಡೆಯ ವಾರ
15. ದ ಮಾದಿವೆಗ್ಗಡೆಯು ಸರ್ವ
16. ಜಿತ್ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ
17. ಯ ಅದಿವಾರದ
18. ಂದು ಪಿರಿಯರನನ ಕೆಣಿಯ
19. ಮಾಧವದೇವರ ಮಾಧವ ಜೋಳ
20. ಯನ ಹಳ್ಳಿಯ ಸುಂಕ ಅನ
21. ಂತಕ ಗಾಣವ

22. . . ಮೊದಲಾದ . ನುಂ
 23. ವೆಲ್ಲವಂ ತಳಕಾಡಗೆ
 24. . ಧರ್ಮ ಯ ಧರ್ಮವಂ ಕೆಡಿಸಿದನ
 25. ತ ಗಂಗೆಯ ತಡಿಯಲು ನಾಯಿ
 26. ರ ಕವಿಲೆಯ ಕೊಂದ ಇದಂ ರಕ್ಷಿಸಿದಾ
 27. ತಂ ಗಂಗೆಯ ತಡಿಯಲಿ ನಾಯರ
 28. ಕವಿಲೆಯ ರಕ್ಷಿಸಿದ ಮಂಗಳ ಮಹ
 29 ಶ್ರೀ

Transliteration

1. svasti śrīmanu mahāmaṇḍalē-
 2. śvara tribhuvana-malla Talekāḍu
 3. Kuvalāla Naṃgaḷi Gaṃgaṇvādi
 4. Nonambavādi Uchchaṃgi Ba-
 5. navāse Hānumgaḷu gom-
 6. da bhujabala vīragamga pra-
 7. tāpa Hoysala śrī Nāra-
 8. sūṃga dēvaḷu Dōrasaṃudra-
 9. dāḷi prituvi-rājyaṃ gayvuttu-
 10. re śrīman mahāpradhānam sarvādihikā-
 11. ri dāṇḍa-
 12. nāyaka Bittimayamgala-
 13. nu prim dippanu nū
 14. veggadeya vāra-
 15. da Mādiveggadeya Sarvva-
 16. jit samvatsarada Kārttika
 17. ya Ādivārada-
 18. mdu Hiriyarasana-keṇeya
 19. Mādhava dēvara Mādhava-Chōla-
 20. yana haḷliya sūṃka āsa-
 21. mtaka gāṇava
 22. . . modalāda . sūṃ
 23. vellavaṃ Talekāḍa . . . ge . . .
 24. dharmma yi dharmmavaṃ kedisidana-
 25. ta Gaṃgeya taḍiyalu sāyi-
 26. ra kavileya koṃda idam rakshisidā-
 27. tam Gaṃgeya taḍiyali sāyira
 28. kavileya rakshisida maṃgala maha
 29. śrī

Note

This record registers a grant made by Mādiveggade of certain customs of Mādhava Chōleyanahalli (a village) of the god Mādhava of Hiriyarasanakere, to some person belonging to Talkad whose name is lost. The great minister and commander-in-chief Biṭṭimayya appears to have sanctioned this grant. The grant was made during the reign of the illustrious mahāsamudajēśvara Tribhuvanamalla bhujabala Viragangapratāpa Hoysala śrī Nārasiṅga dēva—evidently Nārasiṅha I, the Hoysala emperor. No śaka date is given and the cyclic year Sarvajit corresponds to 1167 A.D.

17

At Aruhanahalli, Chikkarasinakere hobli, on a vīraḡal standing in the field belonging to Khajāneyya's son Siddiah.

Size 4' × 3'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಅರುಹನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಜಾನೆಯ್ಯನ ಮಗ ಸಿದ್ಧಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೪' × ೩'

- 1 ಸ್ವಸ್ತಿ ಸಲಾಮ್ಯ ಸಂವತ್ಸರದ ಆಸ್ವಿಜ ಸು ೧ ಆ ಕೀರ್ತ್ತಿಯರ್ದರ ಮಕ್ಕಳು ನಾಗರ್ದರು.
ಸ್ವರ್ಗಸ್ತರಾದಲ್ಲಿ ಕು .
- 2 ಬಯಿಚಕ್ಕದವರು ಬಾಯಿದೇವಿಯರು ಮಾದರಗಲುಡಿ

Transliteration

- 1 svasti salāmya saṃvatsaraḡa Āsvīja su 1 Ā Kīrttiyarsara makkaḡu
Nāḡarsaru svaragastaraḡdali ku . .
- 2 Bayichakka/davaru . Bāyi dēviyaru Mādara gaḡuḡi

Note

This is a vīraḡal set up in memory of Nāḡarasa, son of Kīrttiyarasa, chief of Aruhanahalli. With him appears to have died his three wives Bayichakka, (?) Bāyidevi and Mādara garudi.

The date of the record is given as Saumya saṃvatsara Āsvīja su 1 Āditya vāra.. No śaka year is given. Since we know from other records that Kīrttiyarasa lived in the early part of the 14th century A D and also since the characters belong to the same century it is possible that the given date might correspond to Sunday 2nd September 1369 A. D

Among the other sons of Kīrttiyarasa the following are known: Bāchappa, Dēvappa, Hiriyabavichappa and Chikkabavichappa.

18

At Aruhanahalli, Chikkarasinakere nobli, on a stone to the west of the Ānjanēy temple

Size 5' 3" × 1' 2"

ಚಕ್ಕ ರಸನಕೆರೆ ಹೋಬಳಿ, ಅರುಹನಹಳ್ಳಿಯಲ್ಲಿ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮಕ್ಕೆ ಕಿರ್ತಿರಾಜು ಅಂಗಳದಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫'೩"×೧'೨"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಅರುಹ
- 2 ನಹಳಿಯ ಕೀರ್ತ್ತಿಯರ್ಸ
- 3 ರ ಮಕ್ಕಳು ಬಾಚಪ್ಪನವರು
- 4 ಆತನ ತಂಮ ದೇವಪ್ಪ ಸ್ವರ್ಗಗಸ್ತ
- 5 ನಾದ ದಿನಲು ಸುಭಕ್ರಿತು ಸ
- 6 ಂ ವ್ರತ್ಸರದ ವಯಶಾಬ ಸುದ
- 7 ೨ ಶು ದಿನ ದೇವಪ್ಪ ಆ ದೇವಪ್ಪನ
- 8 ಆರಸಿ ಬಯಿಚಕ್ಕಂಗಲು
- 9 ಕೂಡಿ ಬಾಚಪ್ಪನವರು ರೂ
- 10 ಹ ಬರಿಸಿ ನಿಲ್ಲಿದ ಕಂಬ್ಬ

Transliteration

- 1 svasti śrīnātu Aruha-
- 2 na haliya Kīrttiyarsa-
- 3 ra makkalu Bāchappanavaru
- 4 ātana tamma Dēvappa svarggasta-
- 5 nāda dinaḥ Subhakritu sa-
- 6 mva[tsa]rada Vayisākha sudha
- 7 2 śu dina Dēvappa ā Dēvappana
- 8 āasī Bayichakkamgeṭi
- 9 kṛṇḍi Bāchappanavaru rū-
- 10 ha barisi nilḷida kambba

Translation

Be it well. The day on which Dēvappa, younger brother of Bāchappa son of the illustrious Kīrttiyarasa of Aruhanahalli died, was Friday the 2nd of the bright half of the month Vaiśākha in the cyclic year Subhakritu.

To Dēvappa and his queen Bayichakka, Bāchappa got the figures carved and erected the pillar.

Note

The record had been published by Rice as MI. 13. The reading of it has now been revised. The viṛagal which contains the record was set up in memory of Dēvappa and his wife Bayichakka by Dēvappa's elder brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrttiyarasa, the chief of Aruhanahalli. The śaka year is not given in the record. Since Kīrttiyarasa lived in the early part of the 14th century

A. D. as noticed in E. C. III Ml. 4, 12 etc., the cyclic year Śubhakṛitu might correspond to A. D. 1362. But in that year there were two Vaisākhas and in neither of them the 2nd day of the bright half is Friday as mentioned in the record.

19

At Tippūr, Chikkarasamakere hobli, on a viragal standing in the field belonging to Kempegauda, son of Chikkavenkatē gauda.

Size 6' x 4'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರು ಗ್ರಾಮದಲ್ಲಿ ಚಕ್ಕವೆಂಕಟೇಗೌಡನ ಮಗ ಕೆಂಪೇಗೌಡನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೬' x ೪'

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೫ ಲು ಬಸಿಯ ತಿಪ್ಪೂರು ಒಡೆಯ
2. ದಾಸನ ಮಗ ನಿರಂಗನೂರ ಉಡೆಯಂ ಹೆಂಗೊಲೆಯಲ್ಲಿ ವಸಕ್ಕೆ ಆ
3. ತನ ಮಗ ತಿಮ್ಮಣ ಮಾಡಿಸಿದ ಗೋವಿನರರುಗಣ ಬಹ ವಿರಗಲು

Transliteration

1. Sarvajitu samvatsarada Kārttika śu 5 lu Bastiya Tippūra Oḍeya
2. Dāsana maga Niranganūra uḍeyam heṅgoleyalli vasakke ā
3. tana maga Timmaṇa mādisida gōvinararugaṇa baha
viragalu

Translation

On the 5th of the bright half of Kārttika in the year Sarvajitu, Siranga, son of Dāsa, lord of Basti-Tippūr [died] in a raid where women were being molested and killed. His son Timmaṇa erected the viragal.

Note

This is a viragal which records the death of a hero by name Siranga, son of Dāsa the *oḍeyu* of Bastiya Tippūr. Siranga appears to have fought and died defending the women of his village whom the enemies tried to molest. His son Timmaṇa erected this viragal in memory of his father. The viragal has five panels of sculpture. Each panel is beautifully carved, like so many other viragals in Aruhanahalli, the neighbouring village. No saka date is given. The characters appear to belong to the 14th or 15th century A. D. and the given date, viz., Sarvajitu sam. Kārttika śu. 5 might correspond to Thursday the 6th October 1407 A. D.

20

At the same village Tippūr, Chikka-arasinakere hobli, on a stone in Kulavādi Muṅṅga's land.

Size 4' x 2'

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಿಪ್ಪೂರಿನಲ್ಲಿ ಕುಳವಾಡಿ ಮುಂಜಿಂಗನ ಹೊಲದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ : ೪' x ೨'

1. ಶ್ರೀ ಸೊನ್ನ ಸಮಸ್ತ ಭುವನಾತ್ರಯಂ ಶ್ರೀಪ್ರಿತುವೀವ
2. ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾ
3. ರಕಂ ಯಾದವಂ ಕುಲಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ ಚೂ
4. ಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರುಳು ಗಂಡ ಗಂಡ
5. ಭೇರುಂಡ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕ
6. ರಾಮ ಮೈರೀಭ ಕಂಠೀರವ ಮಂಡಳಿಕರಗೊಂಡ ಗಂ
7. ಅದಿಯಮ ಕುಲ ಸಜನ ಕಾಂಚಿ ಕೊಂಡ ನಾ
8. ಕನಪುರ ಮಗರರಾಜನಿರ್ಮೂಳ ಚೋಳರಾಯಪ್ಪ
9. ತಿಷ್ಣಾಚಾರ್ಯ ಯ ಸಮುದ್ಧರಣ ಕಾಡವರಾದೇಸಪಟ್ಟ ನಿ
10. ಸ್ತಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಳಭುಜಬಳ
11. ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವನು ಪ್ರಿತುವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರ
12. ಲು ದ ತಿಪ್ಪುರ ಕವಿಕಂದಪ್ಪರ ಸಿನ್ಹ ಬಾ
13. ಳ ಚಂದ್ರದೇವರ ಮಕ್ಕಳು ಗುಂಮ ನು
14. ಕಂದರ್ಪ ನ ಮಕ್ಕಳು ಬೋವಣನು ಚಂಣನು
15. ಯ ತಿಪ್ಪುರ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ
16. ಮಕ್ಕಳು ಚಿ ಸೆಟ್ಟಿಯ ಮಗ ಪಟಿಡಿ ಸೆಟ್ಟಿಗು ನಕ
17. ರ ಸೆಟ್ಟಿ ಪಟ್ಟಣ ಸ್ವಾಮಿ ಚಕ್ರವರ್ತಿಯ ಮಗ ಅಂತ
18. ಪ್ಪ ಯತಿವರಿಗೆ ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
19. ಅಣ್ಣನ ಒಡವೆ ತಂವ್ಯಂಗೆ ತಂಮನ ಒಡವೆ ಅಂಣ್ಣಂ
20. ಗೆ ಮಾವನ ಒಡವೆ ಅಳಿಯಂಗೆ ಅಳಿಯನ ಒಡವೆ
21. ಮಾವಂಗೆ ಸೇರ್ದು ಕೊಂಡು ಸಪ್ರತಿಬದ್ಧದೆ ಗಂಡನುಳ್ಳಡೆ ವಡ
22. ವೆಯ ಹಳಿಗೆ ಸುಡುವುದು ತೊತ್ತಪ್ಪಡೆ ಎಳೆದು ಬಿ
23. ಸುಡುವುದು ಹಗಲು ಸೂಳೆ ಯಿರುಳು ಸಜ್ಜನೆ ಪೊ
24. ಡಲಲಿ ಪೊಕ್ಕಲ ರಣಕ್ಕೆ ದಂಡವಿಲ್ಲ ಮತ್ತೆ ಸ
25. ತ್ತುದು ಹಣ ತುಂಬಿದುದು ಕಳಗು ಬಿಸಾಡಿ
26. ಕೊಡುವುದು ಹಾದರಕೆ ದಂಡವಿಲ್ಲ ಆ ಪಟ್ಟಣ
27. ಸ್ವಾಮಿಗಳಿಗೆ ಸಲುವ ವಾನ್ಯ ಮನೆ
28. ನ ೨ ಚಿಕ್ಕ ಕಟಣಿಗೆವೊ ಗದ್ದೆವೊಳಗೆ
29. ಮನೆಗೆ ಬಂದು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗೆ ಎರ
30. ಡು ಬೆದ್ದಲು ೧೨೦೦ ಚಿಕ್ಕ ಕಾಟಣಿಗೆವೊ ಪಟಣ
31. ಸ್ವಾಮಿಗಳಿಗೆ ಹಿರಿಯ ಕಾಟಣಿಗೆವೊಲ ಚಿಕ್ಕಣನ
32. ಎರಡು ಕಂಡುಗವನು ಜಯ ಆರ್ಚನೆಗೆ ಬಿಟ್ಟನು ಹರಿಯ
33. ಮನೆಗೆ ಪ್ರತಿಭಾಗೆನ ಮನೆಗೆ ಪ ೨ ಹೊಲೆಯರ ನು
34. ನೆಗೆ ಪ ೧ ಮತವನು ಆರಂಬವನು ಮಾಡದವರಿಗೆ ಮನೆ
35. ವಣಿಯಲ್ಲ

Transliteration

1. śrī sosti sainasta bhuvanāśrayaṃ śrī-ṣṛituvī-va-
2. llabhaṃ mahārājādhirājaṃ paramēśvaraṃ parama-bhattā-
3. rakam Yādava-kulāmbara-lyutanaṇi saṃyaktā chū-
4. ḍamaṇi Male-rāja rāja Malaparulaṃ gaṇḍa gaṇḍa-
5. bhērūṇḍa Sanivāra-siddhi Gṛidurgga-malla chaladampka-
6. Rāma varibha-kamthūraṃ maṇḍalīkara gaṇḍa-gaṇḍa .
7. Adiyama-kula . . . sajana Kāṃchi-komḍa Nā-
8. kana pura Magara-rāja-nirmūla Chōla rāya-pra-
9. tiṣṭhāchārya . . . ja saṃuddharana Kāḍavarā dēsa paṭṭa ni-
10. ssamka-pratāpa-chakravartu Hoyisalahhuja-bāla
11. Śrī-Vīraballāla dēvanu ṣṛituvī rāyaṇi geṃyuttira-
12. lu . . . da Tippūra Kavi-kamdarppara sisya Bā-
13. lachapdra dēvara maḥkaḷu Guṇma . . . nu
14. . . . Kamdarpa . . na maḥkaḷu Bōvaṇṇanu . Chamnanu
15. ya Tippūra paṭṭaṇa svāmigaḷa
16. maḥkaḷu chi settiva maga Paṇḍi settigu Naka-
17. ra setti paṭṭaṇa svāmi chakravartiya maga amta-
18. ppa yativarige kotta śāsanada kramavemtendare
19. . . . anana oḍave tammaṇge tammana oḍave ammaṇ-
20. ge māvana oḍave aḷiyamge aḷiyana oḍave
21. māvaṇge sēṛṇukomḍu sapatibaddhade gaṇḍanullaḍe vaḍa-
22. veya halige suḍuvudu tottappade eḷedu bi-
23. suḍuvudu haḷalu sūḷe yirulu saṃjane vo-
24. ḍalali vokkalā raṇakke damḍav ila mattu sa-
25. ttudu haṇa tumbiḍudu kiḷagu bisāḷi-
26. koḍuvudu hāḍarake damḍavilla ā paṭṭaṇa
27. svāmigaḷige saluva mānya mane
28. sa 2 Chikkakāṭanagere vo gaḍḍe volage
29. manege baṇḍu paṭṭana-svāmigaḷige era-
30. du beddala 1200 Chikkakāṭanagere paṭaṇa
31. svāmigaḷige Hīnya kāṭanagereyali Chikkanana
32. cradu kandugavanu jaya ārchanege bittanu Hārya
33. manege pratibhāḡena manege pa 2 holeyara ma-
34. nege pa 1 matavanu ārambavanu māḍadavarige mane
35. vana yillā

Note

The stone on which the present record is engraved was completely buried under the earth, only the topmost portion containing some figures in relief being visible. When excavated it was found that the stone contained an epigraph fairly

well preserved. On the top of the record are the figures of sun, sword, Mukkode, davanē, davanakōlu and moon in the top row and a tiger and an anthropoid Gaṇḍabhērunda in the second row. The Gaṇḍabhērunda has placed his hands on the heads of two bhaktas who are seated with folded hands on either side. The figure of Gaṇḍabhērunda is commonly represented on the inscriptions of the 13th century A.D. found in parts of Malavalli and Maddur Taluks.

The record introduces us to Viraballāla II, the Hoysala ruler with his usual titles. It appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the patanasvāmi, Nakarasetṭi and other leaders of the place.

A mention of Bālachandra dēvaru, disciple of Kavikandarpa, is made in the record. As we know that Bālachandra was the son of Kandarpa dēva from a record discovered on the top of the hill near the same village of Tippūr (see next record) it is possible that Kavikandarpa was both his father and guru. Bālachandra himself had the title of Kavikandarpa according to an inscription found in the fort at Belgaum.

No date is mentioned in the record. Since it belongs to the reign of Viraballāla II and since the son of Bālachandra is mentioned in it, it might belong to about 1220 A.D.

21

At the same village Tippūr, Chikkarasinakere hobli, on the pedestal of a Jina image on the hill.

ಚಿಕ್ಕರಸಿನ ಕೆರೆ ಪೋಲಳಿ, ತಿಪ್ಪೂರಿನಲ್ಲಿ ಜನಗುಡ್ಡದ ಮೇಲೆ ಹೊಂಡದ ಸತ್ತಿರ ಬಿದ್ದಿರುವ ಜನಬಿಂಬದ
ಏಕತದ ಮೇಲೆ

1. ಸ್ವಸ್ತಿ ಪುಥಯ ಭಾಷಾಕವಿ ಚಕ್ರವರ್ತಿ ಕಂದರ್ಪದೇವರ ಮದವಳಿಗೆ
2. ಸೊನ್ನಾದೇವಿಯರ ಮಗ ಕಾಣುಗ್ಗಣ ತಿಳಿಕನುಮಪ್ಪ
3. ಬಾಳಜಂದ್ರ ದೇವರು ತಮ ಗುರುಗಳಿಗೆ ಪರೋಕ್ಷವಾಗಿ ಮಾಡಿದ
4. ಪ್ರತಿಷ್ಠೆ

Translation

1. svasti vubhaya-bhāṣā-kavi-chakravartin Kaṇḍarpa dēvara madavalige
2. Somnā dēviyara maga Kāṇūrggana tiḷakanum appa
3. Bāla Chandra dēvaru tamma gurugaḷige parōkshavāgi māḍida
4. pratishte.

Translation

Be it well. Consecration made in memory of his guru by Bālachandra dēva, ornament to the Kāṇūrggana (group), emperor among poets of either languages and son of Sonnādēvi, wife of Kandarpa dēva.

Note

A small hill near Tippūr was once famous for the Jaina basti constructed on its top by the well-known Hoysala general Gaṅga Rāja in A. D 1117. But for the beautiful inscription Ml. 31, which records the construction of the basti, and a few fragments of sculpture strewn all round, nothing of the original basti now remains. There are a few mutilated Jain images lying here and there uncared for. Among them is an image of a seated Jina whose head is broken and lost. On the pedestal of this image is the present record.

This inscription records the consecration of the Jina image by Bālachandra dēva in memory of his guru. This Bālachandra dēva appears to have been a great poet both in Kannada and Sanskrit. Though none of his works is yet available, there are two inscriptions in Belgaum fort composed by him. He has called himself in those inscriptions as chaturbhāṣhākavi chakravarti, i.e., emperor among poets of four languages.

The guru in whose memory the image was consecrated is not named in the record. But from other sources we know that his name was Mādhava Chandra son of Sakala Chandra. According to the inscription No. 19 noticed above Bālachandra dēva was the disciple of Kavi Kandarpa or Kandarpa dēva his own father. Bālachandra himself was the guru of Lakumādēvi, wife of the famous Kannada poet Janna.

That Bālachandra dēva's father was Kandarpa dēva and mother Sonnādēvi are additional pieces of information gleaned from this record.

No date is given. Since the other two records composed by Bālachandra are dated in 1304 A. D. the present record also may belong to the same period.

22

At Setṭihalli, Chikkarasinakere hobli, on a stone in Manchegauḍa's land to the south of the village

Size 2'1" × 2'1"

ಚಿಕ್ಕ ರಸಿನಕೆರೆ ಹೋಬಳಿ ಶೆಟ್ಟಿಹಳ್ಳಿ ಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಮಂಡೇ ಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೧" × ೨'೧"

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಅಶೇವಯ್ಯನ
2. ಮಗಂ ಅರಿಯಮ್ಮ ಸೆಟ್ಟಿ
3. ಬಿತ್ತುವಟ್ಟಮಂ ಕೊಟ್ಟಂ ಇ
4. ದ ಕೊಡದವರು ಕವಿಲೆ
5. ಯ ಕೊಂದ ಪಾಪಕೆ ಹೋಪ

Transliteration

1. svasti śrī Asevayyana
2. magam Ariyamma setti
3. bittuvaṭṭamam koṭṭam i-
4. da kodadavaru kavile-
5. ya kom la pāpake hōha

Translation

Be it well. Ariyamma Setṭi, son of the illustrious Asavayya, granted the *bittuvaṭṭa* (land granted for the maintenance of the tank). Those who do not maintain this (grant) will acquire the sin of killing tawny cows.

Note

This short inscription of which only the first three lines have been defectively read and published as MI. 26. by Rice, actually contains five lines. It records the grant of land for the maintenance of a tank by Ariyamma setti son of Asevayya. The record ends with an imprecation that he who does not continue the grant would incur the sin of killing tawny cows. Asevayya appears to be the same person mentioned in an inscription noticed below.

The record is not dated. Paleographically it may be assigned to about the tenth century A. D.

23

At Kaḍlavāgilu, Chikkarasinakere hobli, on a viṣṭāgal to the east of the Siddhēśvara temple.

Size 5' 4" × 3'

ಚಕ್ಕರನಿಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಲು ಗ್ರಾಮದ ನಿರ್ದೇಶವರ ಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಇರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೫' ೪" × ೩'

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರಿಭುವನ ಮಲ್ಲ ತಳಿಕಾಡು ಗೊಂಡ ಭುಜ
2. ಬಳಿ ವೀರಗಂಗ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀವೀರಬಲ್ಲಾಳು ದೇ
3. ವರ ಪ್ರತಿವೀರಾಚ್ಯಂಗಯ್ಯತ್ತಮಿರೆ || ನಕವರಿಪ ೧೧೧೪ ಕನೆಯ ಪರಿಧಾವಿಸಂವತ್ಸರ ಚಯಿತ್ರಮಾಸ
4. ದಲು ಸೋನಲಯಪ ಮೂಗರ ನಾಡಾಳುವ ಚಟಯ ನಾಯಕನ ಮಗ ಬಡಗುಡುನಡ ಕಡಲವಾಗಿ
5. ಲ ಪೆರುಮಾಳು ನಾಯಕನು ಪೊಲಗರ . . . ಕಾಳಗದಲು ಕ . . . ರಾ ಮು . . .
6. ರಳವಿನಲು ಮಿಹುದು . ಮಿಗ ಚ ವೀರಸ್ವಗ್ಗನಸ್ತನಾದ ಕೊಡಂಗಯ್ಯಧರ್ಮಾಳ
ನಾ
7. ಯಕನು ಗಾದ ನಾರಣ ನಾಯಕ . . .
8. ಇ ಕಲ್ಲ ರೂಹಾರವನು
ಯಮಾತಂ

1. svasti sri Tribhuvana-malla Talekādu-gomḍa bhuja-
2. bala Vīra-gaṅga Viṣṇuvarddhana śrī Vīra-Ballālu dē-
3. vara prativīrāyaṃ geyvuttam ire ᳚ saka varisha 1114 kaneya Paridhāvī
samvachohhara Chayitra māsa-
4. dalu Sōsaliyapa Mūgara nādāluva Chaṭaya nāyakana maga Badaguḍu naḍa
Kaḍalavāgi-
5. la Perunālu nāyakānu Polagara kīlagadaḷu ka . . rānu
.
6. raliṇalū miriḍu migucha vīra-svarggaṣṭan āḍa
koḍamgeyu dhamāla . nā
7. yakanu gāḍa Nāraṇanāyaka
8. 1 kalla rūhāravanu yumātānu
.

This vīraḡal inscription has been published by Mr. Rice as Malavalli 27. It has been revised here. The record belongs to the reign of the Hoysaḡa king Viraballāḡa dēva who is given the usual titles of Tribhuvanamaḡa, conqueror of Talakāḡḡu and bhujabaḡa Vīraḡaḡa-Vishnuvardhana. The vīraḡal is set up in memory of Perunāḡu Nāyaka of Kaḡalavāḡilu in Badagundu nāḡu, son of Chataya nāyaka who was the ruler of Mūḡara nāḡ (Mūḡūr nāḡ), for having fought in the battle with Poleḡas and rescued (the cattle) during the destruction of the village. A koḡaḡe or grant was also made for him. The name of the sculptor who carved the vīraḡal is lost.

As regards the date, only the names of the cyclic year Paridhāvi and the month Chayitra are given along with the śaka year 1114. This date corresponds to March April 1192 A.D.

At Kadlavāgilu Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

Size 3' x 2'6"

ಚಿಕ್ಕ ರಸನಕೆರೆ ಹೋಬಳಿ ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ನಿರ್ದೇಶಕರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ಬೀರಗಲ್ಲು.
ಪ್ರಮಾಣ ೩'×೨'೬"

1.
2. ಕೋಟ ಬಿದ್ದ
3. ಕರ ಸಂಪತ್ತರದ ಭಾದ್ರಪದ ನು ೧ ಲು ಕಡಿಲವಾಗಿಲ ದಾ
4. ಯೋಜನ ಮಗ ದಾಯೋಜನನ ಹುಯಿಸಿಲ ವೀರಗಲ್ಲು
5. ತೇನಬೋವ ಕಾಮಂಜನ ಬರಹ

Transliteration

1.
2. kōja bidda
3. Kara samvatsarada Bhādrapada su 1 lu Kadilavāgilu Dā-
4. yōjana maga Dāyōjanu huyisida viragallu
5. sēnabōva Kāmanṇana baraha

Note

This is another vīragal record found in the same village Kadlavāgilu. The top portion of this inscription is worn out and lost. The record states that . . . Kōja fell (fighting in some battle) and that the stone was set up in his memory by Dāyōja, son of Dāyōja of Kadlavāgilu. The record was written by Kāmanṇa, the Village Accountant. The record may be assigned to about the 13th century and the given cyclic year Khara may be equivalent to 1231 A. D. Kadlavāgilu mentioned in the record is the same as Kadlavāgilu where the record is found.

25

At Kadlavāgilu, Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple

ಚಿಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ, ಕಡ್ಲವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳ ವಿರಗಂ
2. ಗ ವಿಷ್ಣುವರ್ಧನ ಶ್ರೀ ವಿರ ಬಲ್ಲಾಳು ದೇವರು ಪ್ರತಿರಾಚ್ಯಂ ಗೆಯ್ಯಮಿರೆ
3. ಸಕವರಿಜ ೧೦೧೪ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಮಾಸದಲು ಸೊಸಲ ನಾಡಾಳುವ ಮ
4. ಗರ ಚಿಕೆಯ ನಾಕನ ಮಗಂ ಬಡಗುಂದು ನಾಡ ಕಡಿಲವಾಗಿಲ ಭೂಮಿಕಾಣಿ ಕಾಮೆಯ
5. ನಾಯಕನು ತೊಲಗಾದಗಂಡ ಸಿತಗಾರಗಂಡ ಮನು ಕಾಮೆಯ ನಾಯಕ
6. ನು ಕಡಿಲವಾಗಿಲ ಹರಕಿನಲು ತುಣುವ ಮಗುಚಿ ವಿರಸ್ವರ್ಗಸ್ತನಾದನು|| ಇ ಕಲ್ಲ ಹೊಯ್ದದ ಕಾಮೆ
7. ಯ ನಾಯಕನ ಸುಪುತ್ರ ಕುಳದೀಪಕನು ತಲಗಾಳು ಗೌಡ ಬಲ್ಲಹಂ . . ರಾತಿನಾಯಕ
8. ನು|| ಇ ಕಲ್ಲಂ ರೂಪಾರವನು ಮಾಡಿದನು ಪುರದಾಚಾರಿಯ ಮಗ ಮಂಡಳಕಾಚಾರಿ ಶ್ರೀ

Transliteration

1. svastu śrī tribhuvana-malla Talakāḍḍugomḍa bhujabala-vīra-gaṇa-
2. ga Viṣṇuvardhana śrī Vīra-Ballālu dēvaru priti rāyam geytam ire
3. saka-varisba 1114 Paridhāvi samvahoḥchhanada Bhādrapada māśadalu
Sosaḷi nāḍāḷuva Ma-
4. gara Chikeya-nākana magam Badagumpdu nāda Kadilavāgilu bhūmīkāra
Kāmeya.

5. nāyakānu tolagāḍa-gaṇḍa sitagāra gaṇḍamanu Kāmeya
nāyaka-
6. nu Kadilavāgila harahinalu turuva maguchi vīrasvargastan ādanu i kalla
hoysida Kāme-
7. ya nāyakana suputra kuḷadīpakānu Talagālu gaṇḍa ballaham . . rāṭi
nāyaka-
8. nu¹ i kallam rūḷāravanu māḍidānu Puradāchāriya maga Maṇḍalī-
kāchāri śrī

Translation

Be it well, while the illustrious Tribhuvanamalla conqueror of Talakāḍu, Bhujabala Viraganga Vishnuvardhana śrī Viraballāla dēva was ruling the kingdom of earth :

In the month of Bhādrapada in the cyclic year Paridhāvi, corresponding to the śaka year 1114, Kāmeya nāyaka, farmer of Kaḍalavāgilu in a Badaḡundu nāḍu, son of Chikeya nāyaka of Magara (Mūḡūr?) ruler of sosalmāḍ, unflinching hero, champion over adulterers, having returned the cattle in the Kadilavāgilu battle field, attained the heaven. Kāmeya nāyaka's son Talagālu gaṇḍa, an ornament of his race, got this stone set up. Puradāchāri's son Maṇḍalikāchāri carved this stone.

Note

This is one other vīraḡal set up near the Siddhēśvara temple at the same place Kaḍlavāgilu. The record belongs to the reign of the Hoysāla king Viraballāla dēva and mentions the death of Kāmeya nāyaka of Kadilavāgilu during a cattle raid. He is praised here as a champion over adulterers and an unflinching hero. His father was Chikeya nāyaka, ruler of Sōsale nāḍu. Kāmeya nāyaka's son Talagālu gaṇḍa got the stone set up in memory of his father

Saka 1114 Paridhāvi sam. of the record corresponds to A D. 1192 Except the month Bhādrapada, further details of the date are not given

26

At Manchanahalli, Malavalli hobli, on a stone standing to the south of Doḡda-Māḍegaṇḍa's back-yard.

Size 3'6" × 2'6"

ಮಳವಳ್ಳಿ ಹೋಬಳಿ ಮಂಚನಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡ ಮಾದೇಗೌಡನ ಹಿತ್ತಲಿಗೆ ದಕ್ಷಿಣದಲ್ಲರುವ ಕಲ್ಲನಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩'೬" × ೨'೬"

1. ಶ್ರೀ ಗಣಾಧಿ
2. ಪತಯೇ ನಮಃ
3. ಶ್ರೀ ನಂಜುಂಡಲಿಂ

4. ಗಯೆಂ ನಮಃ ಶ್ರೀನಾ
5. ರ ಸಿಂಹ ಸಾಮಿಯ
6. ವರ ಪದವೆ ಗತಿಃ
7. ಶುಭಮಸ್ತು
8. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾದ್ಭುತಯ ಶಾಲಿವಾಹನ ಶ
9. ಕ ವರುಷ ೧೫೯೪ ನಂ
10. ದು ಬಹ ಪರಿಧಾವಿ ಸಂವತ್ಸರ
11. . . ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
12. ಮೈಸೂರ ಸಂಸ್ಥಾನದ
13.
14. ನರಸರಾಜವಡೆಯರವ
15. ತೊರೆಯಂಣ್ಣಿಯನವರ ಕುಮಾರ
16. ಧಾರವೀರಾಚ್ಯುಂಗಿಯುತಿಹ
17. ವಳಿಯ ನಾ
18. ಮಿಯವರ ಸಂನಿಧಿಯಲ್ಲು
19. ಭೋಜನ ಮಾಡುವ ಬ್ರಾಹ್ಮಣ
20. ಕಡೆಯ ಮಗ
21. ಚನಹಳಿಯ ಗ್ರಾಮ ೧ ಅನ
22. ಕನ್ನಾಟಿ ಶಿಲಾ ಪ್ರತಿಷ್ಠೆಯನ್ನೂ ಮಾಡಿ
23. ತು ನೀಮೆಯ ವಿವರ
24. ಮಂಚದ ಗಾಳಿ . ನಂ
25. ಅಲ್ಲಿಂದಂ ತೆಂಕಲು ಮೊ
26. ಯಂತಿರಿ ಚತುನೀಮೆಯೊಳಿಗುಳ ನಿಧಿ ನಿಕ್ಷೇಪ
- 27

Transliteration

1. śrī Gaṇādhī-
2. patayē namaḥ
3. śrī Nampūṇḍa liṃ-
4. gayeṇ namaḥ śrī Nā-
5. rasimha śāmiya-
6. vara padave gatiḥ
7. śubham astu
8. svasti śrī vijayād-bhūdaya Śālivāhana śa-
9. ka varuṣa 1594 sam
10. du baha Paridhāvi samvatsara
11. . . śrīmad-rājādhirāja rāja-paramēśvara
12. Maisūra samsthānada
13.

14. Narasarāja vaḍeyarava
15. Toreyaṁṇaiyanavara kumāra
16. thuvī-rājyaṁ geyutiha
17. vaḷiya nā
18. nuyavara saṁnidhiyallu
19. bhōjana māduva hrābmaṇa
20. kaḍeya maga
21. Chanahaliya grāma l ā sa
22. kannāṭi śilā-pratiṣṭheyaṁnṇi mādi
23. tu sīneya vivara
24. māṁchadā gāḷa . saṁ
25. allimdaṁ tēṁkalu mo
26. yimṭi chatusīneyolagula nḍhi mīkshēpa
27.

Note

The right portion of this record has been worn out very much and cannot be read. It seems to register the grant of a village probably Manchanahalli for feeding Brahmans in some temple. It gives the usual title of the Mysore kings and mentions incidentally Narasarāja Oḍeyar, but the king to whose reign it belongs cannot be made out. Judging from the date which is given as 3. 1594 it must be a record belonging to the reign of Dodda Dēva Rāja Voḍeyar. The details of the date are lost except for the śaka year 1594 and the name of the cyclic year Paṁdhāvi. This year corresponds to 1672 A.D.

27

In the ruined site of the becharak village Bommana halli, Malavalli hobli, on a stone standing near the banian tree.

Size 3'6" × 2'10"

ಮಳವಳ್ಳಿ ಹೋಬಳಿ. ಧನಗೂರು ಗ್ರಾಮದ ದಾಖಲೆ ಬೊಮ್ಮನಹಳ್ಳಿ ಬೊಡ್ಡಿಯ ಪಾಳು ನಿವೇಶನದಲ್ಲೆ ಆದ ಮರದ ಹತ್ತಿರ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩'೬"×೨'೧೦"

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶ್ರೀ
2. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ಶ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
3. ಭ ಮೂಲ ಸ್ತಂಭಾಯ ತಂಭವೇ|| ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವ
4. ರುಷ ೧೪೬೩ ಸಂದು ವತ್ಸ್ರಮಾನವಾದ ಪ್ಲವ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ ಬುಧವಾರದಲಾ ಶ್ರೀಮನ್ಮಹಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಅಚ್ಯುತ ರಾಯ ಮಹಾ

6. ರಾಯ . ಸುಖದಿಂ ವಿಧಾನಗರಿಯಲು ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೈಲುತ್ತಿರಲು ಶ್ರೀಮತು ಆ
7. ಲುಗೋಡ ರಾಜ್ಯಾಧಿಪತಿ ಶ್ರೀಮನ್ನಹಾಸೇನಾಸಮುದ್ರಪಾಳನ ಗಜಸಿಂಹ [.ಕುಮಾ]
8. ರ ವೀರಪ್ಪವಡೆಯರ ಕುಮಾರನು ಅಜ್ಞತರಾಯ ವೀರಣ ವಡೆಯರು . .
9. ಸಾಧಿಪನವರ ಮಗ ಚಕ ಸಾಧಿಪನವರಿಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ
10. ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರು ಉಂಬಳಿಯಾಗಿ
11. ಪಾಲಿಸಿದ ತಲಕಾಡ ಸೀಮೆಗೆ ಸಲುವ ದನುಗೂರ ಸ್ತಳದೊಳಗಣ ಬೊಮ್ಮನಹಳೆ
12. ಯ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾಮಕೆ
13. ಸಲುವ ಚತುಸ್ವೀಮಯೋಳಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾ
14. ಮಿ ಸಿದ್ಧ ಸಾಧ್ಯವೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ಯಾಮ್ಯ ನಮ
15. ನೀಲು ನಿಮ ಪುತ್ರ ಪೌತ್ರ ಪರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ
16. ಸ್ವಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿಯೆಂದು ಕೊ
17. ಟ ಗ್ರಾಮಗೊಡಗೆಯ ಶಿರಾಶಾಸನ || ದಾನಪಾಲನಯೋರ್ಮಾಧ್ಯ ದಾನಾ
18. ಭೈರೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮಪಾಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ
19. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಕಾರೇಣ
20. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧ
21. ರಾ ಪಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ಶ್ರೀ

Transliteration

1. śrī Gaṇādhīpatayē namaḥ śrī
2. namaḥ-stuṃga śīraś-chuṃbi cāṃdra-chaṃmāra-chaṃrāvē trailōkya
nagarākāram-
3. bha mūla-stambhāya Sambhāvē || svaṣṭi śrī Jayābhīyudāya Śālivāhana
śaka va-
4. ruṣa 1463 saṃdu varttamānav-āda Plavasāṃvatsarada Phālguna śu 1
Budhāvāradalu śrīman mahā-
5. rājādhirāja rāja-paramēśvara śrī Vīra-pratāpa śrī Vīra Achchuta
rāya mahā
6. rāya . sukhadīm Vidyānagarīyalu prithvi rājyam gaiūtīralu
śrīmatu Ā-
7. luguḍa rājādhipatī śrīman Mahāśēnāsamudrapālāna Gaṇa simha . . .
8. ra Virappa vadēyara kumārānu Achchutarāya Vīraṇa vadēyaru . . .
9. Sādhipanāvāra maga Chika Sādhipanāvarige
umbaliyāgi koṭa
10. śilā śāsanāda kramav cmtapādare namage rāyaru umbaliyāgi
11. pālīsida Talakāda sinoge saluva Danugūra staladolagaṇa Bominaṇa haḷi-
12. ya grāmāvanu nimage sarvāvaṃśānyavāgi pālī-sidovāgi ā grāmako
13. saluva chaṭus-sinēy-ṛḷagāda nidhi nīkshēpa jala-pāśhāṇa akshīṇi āgā-
14. mi siddha sādhyav-cmba aṣṭa-bhōga-tēja svāmya saha
15. nīti nīma putra-pautra-parāmpareyāgi ā-cāṃdrārka-

16. sthāyiyāgi sukhadim anubhavisikomḍu bahiriyemdu ko-
17. ṭa grāma-goḍageya śilā-śāsanaḥ dāna pālanayōr-madhye dānā-
18. chhrēyōnupālanaṃ dānāt svargam avāpnōti pālanād acchhutaṃ padam
19. sva-dattā dviguṇaṃ puṇyaṃ paradattānupālanaṃ paradattāpahārēṇa
20. sva-dattaṃ nishphalaṃ bhavēt' svadattaṃ paradattaṃ vā yoharēti
vasumḍha-
21. rā shashṭī varsha sahasrāṇi viśṭāyām jāyatē krimiḥ ḥ śrī

Translation

Obeisance to Gaṇādhīpati. Obeisance to Śambhu beautiful with the fly-flap, the moon touching his lofty head, the foundation pillar of the city of the three worlds :

Be it well. 1463 years of the victorious Śālivāhana era having past and the year Plava being current, on Wednesday the 1st of the bright half of Phālguna :

While the illustrious mahāājādhirāja rājaparamēśvara śrī Vīra-pratāpa śrī Vīra Achchutarāya mahārāja was ruling the kingdom of earth with happiness in Vidyānagari :

The illustrious ruler of Ālugōd kingdom, protector of ocean, *viz*, the huge army Achchutarāya-Vīraṇa Vaḍeya, son of Vīrappa Vaḍeya (himself) son of Gajasimha, granted as an umbali to Chikka Sādhīpa, son of Sādhīpa, thus :

“As we have granted to you as a saivamānya the village Bommanahalli in Danugūr stala belonging to Talakūḍa sīma which had been granted to us as an umbali by the king, you may enjoy in succession, with your sons and grandsons in happiness within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, etc., as long as the moon and sun endure.” Thus is the śilāśāsana of the grant of the village.

Usual imprecatory verses :

Note

This record like the one at Halasahalli, (*See* No. 33) belongs to the reign of Achyuta Rāja, the Vijayanagar ruler and registers the grant of the village of Bommanahalli in Dhanugūr Sthala in the Talakāḍu sīma, with all the usual rights as a tax free grāmagōḍage to Chikka Sādhīpa son of Sādhīpa, made by Achchutarāya Vīraṇa Vaḍeya, son of Vīrappa Vaḍeya. Achchutarāya Vīraṇa Vaḍeya who was the chief of Ālgoḍ and the Talakāḍu sīma had these territories conferred on him by the king. The date of the present record corresponds to Wednesday, 15th February 1542 A. D.

Size . 5' x 2'6"

ಪ್ರಮಾಣ ೫'x೨'೬"

(ಮೇಲ್ಕಾಣೆಗೆ ಒಡೆದು ಹೋಗಿದೆ.)

ಮುಂಭಾಗ—

1. ಪಂಚಮಿ ಆದಿವಾರದಂ
2. ಶ್ರೀಮನು ಮಹಾಪ್ರದಾನಂ ದಾ
3. ಯರ ಅಧಿಕಾರಿ ಕಾಳಾಂಚಿಯ ಗುಂಮಂಣನ
4. ರಾಜರಾಜಪುರದ ಏಳುಪುರ ಪಂಚಮಲ ನುಬರ
5. ಯೊತ್ತ ಸಮಯ ಎಡೆಯ ಸಮಯವುಂ ತಳಕಾಡ
6. ಯಸ್ತಾಪತಿ ಮರಿಯಂಣನವರ ಮಕ್ಕಳು ನಾಗಪಂದ
7. ಂಣನವರ ಮಗ ಲಂಕಪ್ಪನುಂ ಆ ಚಂದಹಳ್ಳಿ ಮಾಚಂ
8. ಯ ಗೌಂಡ ಮಂಚೇಗೌಂಡನ ಮಗ ಚಾಕಗೌಂಡ ಮಾರಗೌಂಡನ
9. ಂಡ ಯಿವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗೌಂಡಗಳುಂ ಚಂದಹ
10. ಯಿಂ ಮೂಡಲು ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಆ ಪಟ್ಟಣಸ್ವಾಮಿಗಳು
11. ಯ ನಾಯ್ಕನ ಮಗ ತಮ್ಮಿಣ್ಣಿ ಮಾಡಿಸಿಟ್ಟಿಯರ ಮಗ ಮಾಡುವದಾ
12. ಚಂಡಿ ಸೆತಿಯರ ಮಗ ಅಲ್ಲಸೆಟ್ಟಿಯರು ಬೋಳಿಸಿಟ್ಟಿಯರ ಮಗ ಹುತಿಸೆಟ್ಟಿ
13. ಯಂತೀ ನಾಲ್ಕರಗೆಯುಂ ವೊಡಂಬಟ್ಟ ಯಿ ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಕೊಟ್ಟ ಸಿ
14. ಲಾತಾನನದ ಕ್ರಮವೆಂತೆಂದಡೆ ಯೀ ಶಾಸನ ಬರದ ದಿನಂ ಮೊದಲಾಗಿ ಪೊಂದು
15. ವರುಷ ಅನಿಮಣ ಮಾನ್ಯವೆರಡನೆಯ ವರುಷ ಪರಿಯಂತರ ದಿಡಿನಲು ಮುಟ್ಟಿ
16. ಅಪೂರ್ವಾಯವನು ಬಂದಡೆ ಮುಂದಾನು ಅಲ್ಲಂದಂ ಮೇಲೆ ಬೀಡಿನಲು ಹೋದ
17. ಗಳಗೆ ತೆತ್ತು ಮನ . . . ಎನತು . . . ಆ ಧರ್ಮ್ಯ . . . ವರು . . . ದಿಂದ ಮೇ
18. ಮನೆಗೆ ಎರಡು ಹಣಮಂ ತ್ರೈಪುತ್ತುಬಹರು ಆ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ನಾಲ್ಕು ಮಂ ಮಾನ್ಯ

(ಹಿಂಭಾಗ ಪೂರ್ತಿ ಸವೆದು ಹೋಗಿದೆ.)

Translation

(The top portion is broken)

Front—

1. paṇḍitamāi Ādivāradam
2. śrīmaṇṇamahāpradīśānam dā
3. yara adhikūri Kālāṇḍiychiya Guṇṇanāṇama
4. Rāja-Rājapurada Pūjurada paṇḍamahattha nakhara
5. yotta sameya edaya samejavuṇi Talakāḍa
6. yastāpati Māriyāṇṇanāvāra inakkalu Nāgapaṇi da

7. . . mṇṇanavara maga Lamkappanum ā Chamdahaḷli Mācham . . .
8. . . ya gaumḍa Maṇchēgaumḍana maga Chākagaumḍa Māragaumḍana.
9. . . mḍa yivar olaḡāda samasta praje gaumḍagaḷum Chamdaha . . .
10. . . yim mūdalu paṭṭanava māḍuvantāgi ā Paṭṭana-svāmigaḷu . . .
11. . . ya nāykana maga Tammi setṭi Mādisetṭiyara maga Mādhava Dā . . .
12. . . Chamdi Setṭiyara maga Alla Setṭiyaru Bōki Setṭiyara maga Hatī
Setti
13. yimā nālvarageyup vodambattu yi paṭṭanava māḍuvantāgi kotta si-
14. lā śāsanaḍa kramav eintepḍade yī śāsana barada dinaṇ modal āgi vomḍu
15. varuṣa āṇimaṇa māṇyav eradaneya varuṣa pariyaṇṭara-biḍinalu mutṭi
16. apūrbāyavaṇu bamḍade mupḍānu allimḍam mēle biḍinalu hōḍa . . .
17. gaḷage tettu mana . . . enatu . . . ā dhamma . . . varu
. diṇḍa mē . . .
18. manege eraḍu hanamam tterutta baharu ā paṭṭana svāmigaḷa nālkuṇam
mānya . . .

(The back side of the stone has been completely effaced)

Note

The top portion of the slab on which the present record is inscribed is broken and lost. The record has also been very much worn out on both sides and the letters cannot be read. It states that the officer Kālānchi Gummaṇṇa, the seven puras, five maṭhas, merchants and all the prajegaudugal (several named) of Talakāḍu *alias* Rājaraḡapura, gave a śāsana embodying certain concessions to four paṭṭanasvāmis—Tammi setṭi, Mādhava . . . Alla setṭi and Hatisetṭi—for founding a new town to the east of Chandahaḷli. For one year from the date of inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thence forward two haṇas for every house. The details of the date are lost except for the tithi—panchami and the week day Ādivāra. The record appears to belong to about the 14th century A.D. paleographically.

29

At Gaudagere, Gaudagere hobli, on a stone in the field to the east of the village.

Size: 8'×2'

ಗೌಡಗೇರೆ ಹೋಬಳಿ ಗೌಡಗೇರೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೮'×೨'

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಸ್ತ್ರಯಂ ಶ್ರೀ ದ್ವೀಪ
೨. ವಲ್ಲಭಂ ಪುರವರಾಧೀಶ್ವರ ಮೈಸರ ದ್ವಾ
- 3 ರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ

4. ಕುಲಾಂಬರೈದ್ವಿಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾ
5. ಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪ
6. ರೊಳುಗಂಡ ಗಂಡಬೇರುಂಡ ಕದನ ಪ್ರಚಂಡ ನೇ
7. ಕಾಂಗವೀರ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲ
8. ದಂಕರಾಮ ಪೈರೀಭ ಕಂಠೀರವಂ ಯಿಂಮ ಮ
9. ಗರ ನಿಮ್ಮುಳ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾಯ್ಕ
10. ಪಾಂಡ್ಯಕುಲ ಸಮುದ್ದರಣ ನಿ
11. ಸಂಕಸ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣ
12. ಶ್ರೀ ವೀರ ಸೋಮೇಶ್ವರದೇವರಸರು ಶ್ರೀ ಕಾಳಲೇ
13. ಪೈರ . ಪೇಕದ ಗವುಡಗೆಯಲು ಪ
14. ಟ್ಟಣ ಸಾಮಿಗಳು ಮಯಿದ ಸೆಟಿಯ
15. ತಂಮ ತಿವಡಿಪೆಟ್ಟಿ ಕೇತಿಪೆಟ್ಟಿ ಬೂ
16. ತಿಪೆಟ್ಟಿ ನಿವರಾತ್ರಿಯ ಕಂಗಾಟಿ ಪೆಟ್ಟಿ ವರಾ
17. ಮ ತಂಮ ಮನಣಿತಮ್ಮ ಪೊಳಗಾದ
18. ಪಟ್ಟಣ ಸಾಮಿಗಳಿಗೆ ಗೊಟ್ಟಿ ದೇವಮಾನ್ಯ ಸಕವ
19. ರಿನ ೧೧೭೫ನೆ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಫಾ
20. ಲ್ಗುಣ ನು ೫ ಬುಧವಾರದಲ್ಲು ಪಟ್ಟಣ ಪಾಮಿ
21. ಗಳ ಕುಂಬಗೆಯಲು ಸಲ
22. ಗೆ ಎರಡು ದೇವಗೆಯಲು ಸಲಗೆ ಎರ
23. ಡು ಅಂತು ಸ ೪|| ಊರಿಂದ ಬಡಗಲು ಬೆ
24. ದ್ದಲು ಎರಡು ಸ ೮ || ಎಂಟು ಮಾಮ
25. ಕಂನೈವ ಕಳಿದು ಮನೆಗೆ ಎಳೆದು ಪಣವೆರಡ ಗೊಟ್ಟು
26. ಗವಡಗೆಯ ಪುಳಿಯ . . . ಸೆಟ್ಟಿಗೆ . . .
27. ಣ . . . ತಮ್ಮಂ
28. ಯಂಬುದಿ
29. ಪುದು ಶ್ರೀ ಶ್ರೀ
30. ಲ ಮ

Transliteration

1. śrī svastī śaṁasta bhuvaṁśrayaṁ śrī [pri]thvī-
2. vallabham puravarādhīśvara māsaśa Dvā-
3. rāvatī puravarādhīśvara Yādava
4. kulāmbara dvimaṇi sarvjanā chūḍā-
5. maṇi male-rāja-rāja Malapa-
6. rolu-gaṁḍa gaṁḍa-bhērumda kaṭana-prachamḍan ē-
7. kāṁga-vira Saṁvāra-siddhi Giridurggamalla chala-
8. dāṁka-rāma vairībha-kamṭhīravam yimīnāma-

9. gara nirmuḷa Chōla-rāja-piatiṣṭhā-
chāṭṭya
10. Pāṇḍya-kula-sa-nuddharana n-
11. samka-pratāpa-chakravartī Hoyisana
12. śrī Vīra-Sōmēśvara dēvarasaru śrī Kāḷalē-
13. shvara . shēkada Gavudageṇṇa pa-
14. ttana sāmigalu Mayida seṭṭiya
15. tamma Tivadi Setti Kēti-setti Bū-
16. ti-seṭṭi Sivarātriya Kangāti setti Varā-
17. ma-tamma Masani-tamma volagāda
18. paṭṭana sāmigalige goṭṭa dēva-mānya saka va-
19. risa 1175 ne Paridhāvi samvatsarada Phā-
20. lguṇa su 5 Budhavāradallu Paṭṭana shāmi-
21. gaḷa Kumbageṇṇa sala-
22. ge eradu Dēvageṇṇa salage era-
23. du amtu sa 4^{ll} ūripda badagalu be-
24. ddalu eradu sa 8 o^{ll}o' emtu māma-
25. kaṇṇyava kaḷadu manege elaru panav-
eraḍa gottu
26. Gavadageṇṇa vuliya . . . setṭige . . .
27. ṇa . . . tamman
28. yambudhi
29. vudu śrī śrī
30. la ma

Translation

Be it well, the refuge of all the worlds, lord of the goddess of prosperity and earth, boon lord of the city of Dvārāvati, sun in the sky of Yādavakula, a crest-jewel of omniscience, king over the Male-chiefs, punisher of the Malepas, gaṇḍa-bhēruṇḍa, terrible in battle, single warrior, Śaṇvārasiddhi, wrestler of the hillforts, Rāma in firmness of character, lion to elephants: his enemies, destroyer of the Magaras, establisher of the Chōla kingdom, upholder of the Pāṇḍya race, the fearless, mighty emperor Hoyisana śrī Vīra Sōmēśvara dēva granted dēvamānya to the paṭṭana svāmis Tivadi seṭṭi younger brother of Mayida setti, Kēti seṭṭi, Būti seṭṭi, Sivarātri Kangāti seṭṭi, Varāma-tamma, Masani-tamma and others on Wednesday the 5th of the bright half of Phālguna in the cyclic year Paridhāvi corresponding to the Śaka year 1175, two salages of land below the tank Kumbageṇṇa and two salages below the tank Dēvageṇṇa: thus four salages. Dry lands to the north of the village eight salages. After deducting the māmakanya and paying two paṇas for the house. . . . (the rest is worn out).

Note

The record belongs to the reign of the Hoysala king Vīra Sōmēśvara and registers a grant made by the king himself to the Pattanasvāmis of Gaudugere. Since the grant is a grant to god (dēvamānya), the Pattana svāmis appear to have received the grant on behalf of the temple probably of Kālālēśvara mentioned in the record. Masapitamma, one of the Pattana svāmis mentioned in the record might be the same as the famous sculptor who carved some of the wall images of the Kēśava temple at Sōmanathpur.

The details of the date given, are ś1175 Paridhāvi sam. Phālguna śu. 5 Budhāvāra. But Paridhāvi falls in the śaka year 1174 and taking this as correct the details of the date would correspond to 4th February 1253 A. D. a Tuesday and not Wednesday as stated in the record.

30

At Hullahalli, Gaudagere hobli, on a stone in Kenchegauḍa's field.

Size . 3'6" X 2'

ಅದೇ ಗೌಡಗೇರಿ ಹೋಬಳಿ, ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಕೆಂಚೇಗೌಡನ ಹೊಲದಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೩೬" X ೨'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಣ್ಣಲೇ
2. ಸ್ವರ ಶ್ರೀಭುವನಮಲ್ಲ ಕಳಕಾ
3. ಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ
4. ಹೊಯ್ಸಳ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು
5. ಪ್ರಿತುವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯಲು ಸಕ
6. ವರ್ಷ ೧೦೯೩ ಕರ ಸಂವತ್ಸರ ಜೇ
7. ಪ್ಪ ಸುಧ ೧೧ ಸನವಾರ ಕಳಲೆ ನಾಡ
8. ಅಂತರವಳ್ಳಿ ಮಂಡೆಗವುಂಡರ
9. ಆಲಗಾವುಂಡನ ಮಗಂ ಸಾಲ
10. ಗಾವುಂಡಂ ತುಱುಪರಿವಲ್ಲ ಕಾ
11. ದಿ ಸ್ವರ್ಗಸ್ತ ನಾದಂ ಸಾಲಗಾ
12. ವುಂಡನ ಮಗಂ ಕೇತಿಗಾ
13. ವುಂಡ ಈ ಕಲ್ಲ

(ಮುಂದೆ ಕಲ್ಲುಬಡದು ಹೋಗಿ).

Transliteration

1. svasti śrīman mahāmaṇḍalē-
2. svara tribhuvana-malla Talakā-

3. du-gomda bhujabala-vīraganga
4. Hoysala śrī-Nārasimha dēvaru
5. prituvi rājyam geyyalu saka
6. varsha 1093 Kara samvatsara Jē-
7. shita sudha 11 Samvāra Kelale nāḍa
8. Antaravalli Manche gavuṇḍara
9. Ālagāvunḍana magam Sāla-
10. gāvunḍam turu-parivalli kē-
11. di svargastan ādam Sālagā-
12. vunḍana magam Kētiḡā-
13. vunḍa ī kalla

(Further portion is broken)

Translation

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvana malla, conqueror of Talakāḍu, bhujabala Vīragānga Hoysala śrī Nārasimha dēva was ruling the kingdom of earth :

On Saturday the 11th of the bright half of Jēshtha in the year Kara, 1093 śaka year :

Sālagāvunḍa, son of Ālagāvunḍa (himself son of) of Manchegavunḍa of Antaravalli fought in a cattle raid and attained heaven.

Sālagāvunḍa's son Kētiḡāvunḍa got this stone [set up.]

Note

This is a viragal belonging to the reign of the Hoysala king Narasimha I and records the death, during cattle raid, of Sālagāvunḍa, son of Ālagāvunḍa himself son of Manchegavunḍa. The details of the date, viz., ś. 1093 Kara sam. Jēsthā śu. 11 Samvāra correspond to 17th May 1171 A. D., a Monday and not Saturday as stated in the record.

31

At the same Hullahalli village, Gaudagere holli, on a viragal standing to the north of the Ānjanēya temple.

ಅದೇ ಹುಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ, ಅಂಜನೇಯನ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ವಿರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಸಖವರುನ ೧೩೦೯ ನ
2. ದವು ಪ್ರಭವ ಸಂಚರದ
3. ಕಾರ್ತಿಕ ಬ ೨ ಶೋದಂದು ಆ
4. ಹಳಿಯಂ ಶೋಮನಾಥ ಗಲದ

5. ನ ಮೊಗ ಒಳಗಲ್ಲೆ
6. ತಂನ ನವರ
7. ಬದಾಗಿ ಬಹಳ ಚಲಂ ಮಾಡಿ
8. ಹೊಯಿದ
9. ವ ವರಿಸಿದ ಗುಡ
10. ಗೆಯ್ಯ ವೀರಗಲ . ಯ
11. ಳವರು ನಾಯ

Transliteration

1. svasti sakha varusa 1309 sa-
2. mdaavu Prabhava samchcharada
3. Kārttika ba 2 Sō damdu ā
4. haliyam Sōmanātha gauda-
5. na inogga . . . olagalaḡḡe
6. taṇṇavara
7. baḍāgi baḥaḷa chalaṇ mādi
8. hoyida
9. va varisada guḍa . . .
10. geyda viragala . ya
11. ḷidavaru nāyi

Note

Only the first two lines which contain some details about the date have been published as Maḷavallī 53 in F. C. Volume III. The record contains about twelve lines and an attempt has been made here to read as much as possible.

This is a vīragal set up in memory of Sōmanātha gavuda's son, whose name is lost. He is stated to have fought valiantly, and fell. The details of the date, viz., 1309 Prabhava sam. Kārttika ba. 2 Sō. answers to 29th October 1387 A.D., a Tuesday and not Monday as stated in the record.

32

At Nāḍagalpura, same Gauḍagere hobli, on a stone standing to the south of Basaveśvara temple.

Size : 3'6"×2'6"

ಅದೇ ಗೌಡಗರೆ ಹೋಬಳಿ ನಡಗಲ್ ಪುರದಲ್ಲ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ. 3'6"×2'6"

ಮುಂಭಾಗ—

1. ಶ್ರೀ ಪ್ರಮಾದಿ ಸಂಪತ್ಸರ
2. ದ ವೈಸಾಖ ಬ ೧ ಬ್ರಿ ಶ್ರೀಮತು

3. ತಳಕಾಡ ರಾಜರಾಜಪರ ಏಳು
4. ಪುರ ಪಂಚಮುಖದ ಸ್ತಾನಾಪತಿ ಪದ್ಮ
5. ದೇವಂಣ ಗಂಗಂಣನವರು ದಕ್ಷಿಣ ಸೋಮೇಶ್ವ
6. ರ ದೇವರ ದೇವದಾನದ ಕೊರಟಿಹಳೆಯ ಗ್ರಾಮ
7. ಯಿದಕ ದ ತಿಪ್ಪಯ್ಯ ಕೊಟ ಸಾನ
8. ನದ ಕ್ರಮವೆಂತೆಂದರೆ . . . ಪುರದ . ಮೊದ
9. ಲರುವ
10. . . . ಯೊಳಗೆ ಕೊಡಗೆ ದಕ್ಷಿಣ
11. . . . ದೇವರ ದೇವದಾನದ
12. ಬೀರೆಯ ಗಾಂಡನ ಕೊಡಗ
13. ಯಿಪ್ಪನುಳಿವ ಆ ಹರದ ನಾಯ್ಕ
14. ನ ಹಳೆಯಲುಳ ಗದ್ದೆ ಬೆದಲನಂ ಆಗು
15. ಮಾಡಿಕೊಂಡು ಎಂದೆಂದಿಗಂ ಧಾರಾ
16. ಪೂರ್ವಕವಾಗಿ ತೆಲು ಸಿದಾಯ ಗ ೩೩ ಯ
17. ಧಣಿಂದಂ ಮೇಲೆ ಆರ್ ಅಳುಕು ಅಂನಾ
18. ಯ ದೋರನಮುದ್ರದಲ್ಲ ಹುಟ್ಟಿದ
19. ಯ ತಳಕಾಡಲ್ಲ ಹುಟ್ಟಿದ ಅಕ್ಷಯ
20. ನಾಡ
21. ತಪ್ಪು ತಪ್ಪಡಿ ದಂಡ ಪುಂಡಿಗೆ ಬರದು ಆಪೂ
22. ರ ಳ್ಲ ನೆಟುಕೊಂಡು
23. ಸಾ . ವರು
24. ಅಂಣ್ಣನೊಡವೆ ತಂಪುಂಗೆ ತಂಪುನೊ
25. ಡವೆ ಅಂಣ್ಣಂಗೆ ಆರುವಿಲ್ಲದಿದ್ದೊಡೆ ಅವ
26. ರತ ಸೊಂಪು ಸಂಪುಂದಕೆ ಸಲುವುದು ಕೆ
27. ಟ್ ಸಿವಾಲೆಯಕೆ ಸಲುವುದು
28. ಬಿನಹ ಮುಂ
29. ಯಿ ಸಾನನವ ತ
30.

ಹಿಂಭಾಗ—

31. ತಪ್ಪಿದರೆ ಗಂಗೆಯ ತಡಿಯಲ
32. ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ ಹೋ
33. ಹರು ಯ ಆನೆ ತಡಿಯ ಬಡಗಲು
34. . ಳ್ಲಿದವಿ ಯ ಒಳಗೆ ಆಯ . ಲ .
35. . ಮೂಡಣ ಕಲ್ಲರೆಯ ಆ ದ
36. ಂ ಮೂಡಲು ಮೊಲ ಇಗಲು ಹೇರೊಬೆ
37. ಗಿ ಬಿಳಿಯ ಗೊಂ ಯ ಹಳೆ ಅದಕೆ

38. ತೆಂಕಲು ಸುಂಕದ ಅದ
 39. ಷಂ ಪಡುವಲು
 40. . . . ಗಡ್ಡೆ . . . ರ ಕೇತಯ . . .
 41. ರದ ತಮ ಬಲಿಯ
 (42 ರಿಂದ 50 ನೇ ಪಂಕ್ತಿಯವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)
 51. ಯಂತಿವರುಭೆಯಾನು ಸುತದಿಂ
 52. ಬರದ ನೇನಬೊವ

Transliteration

Front—

1. Śri Pramādi Sampatsara-
2. da Vaisākha ba 1 Bri śrīmatu
3. Talakāḍa Rāja-rājapura Elu
4. Pura Paṇcha-matada stānāpatī Padma-
5. Dēvaṇṇa Gaṃgaṇṇanavaru dakshina Sōmēsva-
6. ra dēvara dēva-dānaḍa Koratī haliya grāma
7. yidaka . . . da Tippayya Kota Sāsa-
8. nada Kraṇav emtemdare . . . Purada . . . moda-
9. liruva
10. yolaḡe koḡaḡe dakshina
11. dēvara dēva-dānaḍa
12. Bīreya gaṃḡḡana koḡaḡi
13. yishtaṇ uliva ā Harada nāyka-
14. na haḡiyal ulā gaḡḡe bedaṇṇaṇṇa āḡu
15. māḡḡikomḡu emdemḡiḡaṇṇa dhārā-
16. pūrvakavāḡi teḡu siddāya ga 33 yi-
17. dhaḡḡiḡḡaṇṇa mēle āḡ aluhu aṇṇyā-
18. ya Dōrasamudradalli huḡḡida
19. ya Talakāḡḡalli huḡḡida akshaya
20. nāḡḡa
21. tappu tavuḡḡi daṇḡḡa vuṇḡḡiḡe baradu ā vū-
22. ra lla neḡukomḡu
23. sā . . . varu
24. aṇṇṇan-oḡḡave taṇṇṇaṇṇiḡe taṇṇṇan-o-
25. ḡḡave aṇṇṇaṇṇiḡe āruv-illaḡ-irḡḡaḡe āva-
26. rata somṇṇu-saṇṇaṇḡḡake saluvudu ke-
27. ḡe Sīvāleyake saluvudu
28. biṇṇaḡaṇṇu
29. yi sāsanaḡa ta
30.

Back side—

31. tappidare Gaṃgeya taḍiyali
 32. kavileya koṃda pāpake hō-
 33. haru . . . ya āne taḍiya baḍaḡalu
 34. . bbedavi . . ya olage āya . la . . .
 35. . mūḍaṇa kallareya ā . . da . . .
 36. m mūḍalu moṛaigalu hērobe . .
 37. gī biḷya goṃ . ya hala adake
 38. teṃkelu surṃkada . . . ada
 39. rim paḍuvalu
 40. . ḡalde . . ra Kētaya . pu-
 41. rada taṃina baliya
 (Lines 42 to 50 have become completely effaced)
 51. . . . yim̐t iṃarubheyānu mataḍim̐
 52. . barada sēnabōva

Note

This record contains fifty-two lines but only the first six lines have been published in E. C. Vol. III as Malavalli 57. The major portion of the record is now read and published here. It appears to record that the seven Puras and Padmadēvaṇṇa Ganganna, the sthānāpati of the five maṭhas, of Talakaḍu-Rājarājapura granted the village Haradanāykanahali, (?) a hamlet of Koratihali which was a dēvadāna of the god Dakṣiṇa-Sōmēśvara, on the condition that the grantee should pay annually 33 gadyāṇas. He was also authorised to levy certain taxes named. Then follows the statement that the property of the elder brother should go to the younger, that of the younger to the elder and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple. A similar statement has been made in a previous inscription (see inscription No. 20) where it has further been stated that the property of the father-in law should go to the son-in-law and that of the son-in-law to the father-in-law.

The record is not dated in the śaka year. Since the characters appear to belong to about the 16th century A. D., the details of the given date, *viz.*, Pramādi sam. Vaiśākha ba 1 Bri. might correspond to Thursday the 25th April 1510 A. D.

It is significant that Talkad was still called Rājarājapura even during the 16th century. A. D.

At Halasahalli, Gaudagere hobli, on a stone north of Māriguḍi.

Size : 4' × 3'

ಗಾಡಗೇರೆ ಹೋಬಳಿ ಹಲಸಳ್ಳಿ ಗ್ರಾಮದಲ್ಲ ಮಾರಿಗುಡಿಯ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ . ೪' × ೩'

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
- 2 ಸ್ತಂಭಾಯ ಸಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೫೯ ಸಂದುವ
- 3 ತ್ವಮಾನವಾದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಆಷಾಢ ಶು ೩ ಆದಿಪಾರದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
- 4 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಅಚ್ಚುತರಾಯ ಮಹಾರಾಯರು ವಿದ್ಯಾ
- 5 ನಗರಿಯ ಸಿಂಹಾಸನದಲ್ಲ ಪೃಥ್ವೀರಾಜ್ಯಂಗಯಿಉತ್ತರಲು ಶ್ರೀ ಅಲುಗೋಡರಾಜ್ಯಾ
- 6 ಧಿಪತಿ ಶ್ರೀಮನ್ಮಹಾಸೇನಾ ಸಮುದ್ರಪಾಳ ಗಜಸಿಂಹ ಕೊಮಾರ ವೀರಪ್ಪವಡೆಯರ ಕೊ
- 7 ಮಾರನು ಅಚ್ಚುತರಾಯ ವೀರಣನಾಯಕರು ತಲಕಾಡನಾಡ ಪ್ರಭು ಸಾಧಿಪನವರ ಮಗ
- 8 ಚಿಕ್ಕ ಸಾಧಿಯಪ್ಪನವರಿಗೆ ಕೊಟ್ಟ ಗ್ರಾಮಕೊಡಿಗೆಯ ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
- 9 ಅಚ್ಚುತರಾಯರು ಉಂಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತಲಕಾಡನೀಮಗೆ ಸಲುವ ದನುಗೂರ ಸ್ಥಳದೊ
- 10 ಳಗಣ ಹಲಸನಹಳಿ ಗ್ರಾಮವನು ನಿಮಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾ
- 11 ಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ಸೀಮೆವಳಿಗಾದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಆಕ್ಷೀಣ ಆಗಾಮಿ ಸಿ
- 12 ದ್ಧ ಸಾಧ್ಯವೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯವನು ಸಹ ಹಲಸಿನಹಳಿಯ ಗ್ರಾಮವನು ನಿಮಗೆ
- 13 ನಿಮ ಪುತ್ರಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾಕ್ಷ ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಆ
- 14 ನುಭವಿಸಿಕೊಂಡು ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟಗ್ರಾಮಗೊಡಗೆಯ ಶಿಲಾ ಶಾಸನ
- 15 ದಾನಪಾಲನೆಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ
- 16 ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
- 17 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ
- 18 ವಸುಂಧರಾಂ ಪಷ್ಠಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇತ್ತಿಮಿಃ | ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 namas-tunga-siraś-chumbi chandra-chāmara-chāravē traī-lōkya nagar-
ārambha mūla-
- 2 stambhāya Sambhavē | svastī śrī jayābhyudaya Śālivāhana śaka varusha
1459 samdu va-
- 3 rttamānavāda Hēmaḷam̐bi samvatsarada Āshādha su 3 Ādivāradalu śrī-
mam̐nn-mahārāja-
- 4 dhīrāja-rāja paramēśvara śrī-Vīrapratāpa Śrī Vīra Achehuta rāya mahārā-
yaru Vidyā-
- 5 nagariya simhāsanaḍalli prithvīrājyaṃ geyiūttiralu śrī Ālugōḍa rājyā-
- 6 dhipati śrīman mahāsēnā samudra-pāḷa gajasimha komāra Vīrappa vaḍe-
yara ko-

- 7 mārānu Achchuta rāya Virāna nāyākaru Talakāḍa nāḍa prabhu Sādhipa-
navara maga
8 Chikka Sādhiyappanavarige kotta grāma kodigeya śilā-śāsanaḍa krama-
vemt enḍare
9 Achchuta rāyaru umbaliyāgi pālisida Talakāḍa simege saluva Danugūra
sthalado-
10 laḡaṇa Halasanahaḷi grāmavanu nimage sarvvaṁānyav-āgi pālisidevāgi
ā grā-
11 makke saluva chatussime vaḷagāḍa mḍu-nikshēpa-jala-pāshāṇa-ākshīṇi
āgāmi si-
12 ddha sādhyav enba aṣṭa-bhōga-tēja-svāmyavanu saha Halasinahaḷiya
grāmavanu nimage
13 nunma putra paṭra parampareyāgi ā-chamḍrārkkā-sthāyiyāgi sukhadiṁ a-
14 nubhavisikoṁḍu bahiri yemḍu kota grāma-goḍageya śilā śāsana
15 dāna-pālanayōr madhyē dānāch-chhrēyōnu-pālanam dānāt svargam
avāpnōti
16 pālanād achyutam padam || sva-dattā dviāḡuṇam punyam para-dattā-
nu-pālanam para-
17 dattāpahārēna sva-dattam nishphalam bhavēt || sva-dattam para-dattam
vā yō harēti
18 vasuṁdharām shashti varusha sahasrāṇi viṣṭāyām jāyatē krimiḥ || śrī
śrī

Translation

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the foundation pillar of the city of the three worlds.

Be it well. 1459 years of the victorious Śālivāhana era having passed and the year Hēvialambi being current, on Sunday the 3rd of the bright half of Āshāḍha :

While the illustrious mahārājadhirāja, rāja paramēśvara, śrī Virapratāpa śrī vira Achchuta Rāya mahārāya was on the throne of Vidyānagari, ruling the kingdom of earth :

The ruler of Ālagōḍ kingdom, the illustrious protector of ocean-the huge army, Achchutarāya-Virāna nāyaka, son of Virappavaḍeya (himself) the son of Gajasimha granted the stone śāsana of the grant of the village to Chikka Sādhiyappa, son of Sādhipa the prabhu of Talakāḍa nāḍu thus .

“ As we have granted to you as a sarvvaṁānya the village Halasanahaḷi in Danugūra sthala belonging to Talakāḍa sime, which had been granted to us by Achchuta Rāya as an umbali, you may enjoy in succession of your sons and grandsons in happiness, within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water

springs, minerals, imperishables, futures, ready income and possibilities for as long as the moon and sun endure."

Usual imprecatory verses · dānapālanayōr madhye, etc, svadattā dvigunam, etc., sva dattam para dattam vā yō harēti, etc.

Note

The record belongs to the reign of the Vijayanagar king Achyutarāya and registers a grant of the village Halasinahali in Dhanugūr sthala belonging to Talakādu sime with all the usual rights as a tax-free grant, to Chikka Sādhiyappa, son of Sādhiyappa the Nālpabhu of Talkad. The donor was Achyutarāya-Vīraṇa voḍeya, the chief of Ālgod. The details of the date, viz., 1459 Hēmaḷambi sam. Āshāḍha śu 3 Ādivāra answers to Sunday 10th June 1537 A. D. (See also inscription No. 27 supra).

34

At Sasyālapura, Kūligere hobli, on a stone in Bōlēgauda's land to the east of the village.

Size · 4' 7" × 2' 1"

ಕೂಲಿಗರೆ ಹೋಬಳಿ ಸಶ್ಯಾಲಪುರದಲ್ಲಿ ಪೂರ್ವಕ್ಕೆ ಬೋಳೇಗೌಡನ ಹೊಲದಲ್ಲಿ ಇರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ: ೪' ೭" × ೨' ೧"

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂ
2. ಗಾ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನ
3. ಗರಾರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕ ವರುಷ ೪೭೭೩ ವರುಷ ಸಂದ ವರ್ತಮಾನ ವಾ
6. ದ ಪರಿಧಾವಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶು ೧೦ ದಂದು
7. ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರ
8. ಮೇಶ್ವರ ವೀರಪ್ರತಾಪ ಬಿರಿದಂತೆಂಬವ
9. ರ ಗಂಡ ಧರಣೀವರಾಹ ಪಶ್ಚಿಮರಂಗ
10. ಧಾನಿ ಸಿಂಹಾನನೋಚಿತವಾದ | ಮೈಸೂರ
11. ದೇವರಾಜ ಭೂಪಾಲರವರು ಪ್ರಿಥ್ವೀರಾ
12. ಜ್ಯಂಗೇಗುತ್ತಿರಲೂ | ಕಾರ್ಯ ಮಠದ ರ . ದ . . . ಗಂ
13. ಗಾಧರ್ಮಯನು ದರ್ಮ ಪ್ರಸಂಗದ ಸಮಯದಲ್ಲಿ ದೇವರಾಜ
14. ಮಹಾರಾಜರಿಗೆ ಬಿನ್ನಹಂ . . . ದೇವರಾಜ ಭೂಪಾ .
15. ರವರು ಕೇಳಿ ಸಂತೋಷದಿಂದಾ ಮಳವಳಿಯ ಸಂಸ್ಥಾನದ ಗಂಗಾ
16. ಧರನು | ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯಂ ಪ್ರತಿಷ್ಠೆಮೂಡಿ ಪಡಿತರ ದೀಪಾ
17. ರಾಧನೆ ಮೊದಲಾಗಿ ಆ ದೇವರಾಜನವರಿಗೆ ಬಿನ್ನಹಂ ಮೂಡಿ

23. lu Sāhaḷiyimdam paḍuvalu Gāṇigana puradimdam baḍagalu yim-
24. tī chatus-sīmeyolaḡ-ulla sakala suvarṇādāya sakala davasādāya .
25. patana sāmīyavara bhamdārakke saha . . .
26. sakala tidhe || sva-dattā dviguṇam puṇyam para dattā-
27. nu-pālanam para dattāpahārēṇa sva-dattam nishphalam bhavētu
28. dāna-pālanayōr madhye dānāchhrēyōnu pālanam | dānāt sva-
29. rgam avāpnōti pālanād achyutam padam | sva-dattam parada-
30. ttam vā yoharēti vasumdharam | shashṭir-va-
31. risha-sahasrām viśtāyām jāyatē kṛmih ||
32.

Translation

May there be good fortune. Obeisance to Gaṇādhipati. Obeisance to Sambhu, beautiful with the fly-flap, that is, the moon touching his lofty head, the foundation pillar for the commencement of the city of the three worlds.

Be it well, 4773 years of the victorious Śālivāhana era having lapsed and the cyclic year Paridhāvi being current, on the tenth day of the bright half of Kārttika;

While the illustrious mahārājādhirāja rājaparamēśvara virapratāpa champion over the titled, dharaṇivarāha, worthy occupier of the throne of Paschima rangadhāni, Dēvarāja bhūpāla of Mysore was ruling the kingdom of earth;

On the request made by Gaṅgādharaḷya, manager of the matt, at the time of the discourse on dharma, king Dēvarāja having listened with pleasure (granted) the village Sasyalapura in Maḷavalli sthala belonging to the Maisūru throne, for food offering and perpetual lamp of the god Gaṅgādhareśvara svami consecrated by Gaṅgādhara of Maḷavalli province.

The boundaries of that village: to the east of Baṇḍūr, to the south of Māḍihalli, to the west of Sāhaḷi and to the north of Gāṇiganapura. All the income in gold, all the income in corn, etc., within this boundary (is to be given) to the treasury of the headman of the town.

Then follow the usual imprecatory sentences sva-dattā dviguṇam puṇyam, etc.

Note

This record has been noticed by Mr. Rice as Malavalli No. 38. It has now been revised. The record belongs to the Mysore dynasty, the ruling Prince being Dēvarāja bhūpāla or Chikka Dēvarāja voḍeyar. He is praised as the Mahārājādhirāja rāja paramēśvara, virapratāpa, champion over the titled, dharaṇivarāha and worthy occupier of the throne of Śrīrangapattana. The purpose of the record is to grant the village Sasiyāla pura for food offerings, maintenance of lamps, etc., of the god Gaṅgādhareśvarasvami consecrated by one Gaṅgādharaḷya of Maḷavalli sthala.

The record is dated in the Kali era though wrongly mentioned as Śaka year. The details of the date 4773 Paridhāvi sam. Kārttika śu 10 answer to Monday 21st October 1672 A. D.

35

At Sasyālapura, Kūligere hobli, on a stone in the main lands of the Basavēśvara temple.

Size : 3' 6" × 1' 6"

ಕೂಲಗೆರೆ ಹೋಬಳಿ ಸತ್ಯಾಲಪುರದಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩' ೬" × ೧' ೬"

1. ಶ್ರೀ ಮತು ಯಿಶ್ವರ ಸಂವ
2. ತ್ಸರದ ಚಯಿತ್ರ ಶು ೧ ಲು ದೇವರ
3. ಸ ಗಲೂಡ ಚಿಕ ಸಿದ್ಧಯ ಗಲೂಡ
4. ಸಿವಮಯ್ಯ ಗಲೂಡ ಸಿದ್ಧಯ್ಯ ಗಲೂ .
5. ಯಿ ನಲ್ವರು ವೊಪ್ಪಿ
6. ಗೆ ಭಂಡಿವಾಳ ಸೀಮೆ ಹಲಸಿನ ತಾಳ
7. ಹಳ ವೊಳಗಾಗಿ ಕೊಟ್ಟ ಪಟ್ಟಿ
8. ಯ ಕ್ರಮವೆಂತೆಂದರೆ ಆ ಸೀಮೆಗೆ
9. ಗಡೆ ತೋಟ ಮರ ಮಗ್ಗವಣ ಕಿಣು
10. ಕುಳ ಸೊನ್ನಾದಾಯ ಸುತ್ರಗುತ್ತಿಗೆ
11. ಯಿ ಯೊಳಗಾಗಿ ಗ ೯ ವರಹ ತೆತ್ತು
12. ಸುಖದಲು ಯಿಹದು ಚಿಂಚಗೆ
13. ದ ಹುವಿಯ ಮರಿಯಾದಿಯಲು
14. ಯಿಹರು ಸಾಕ್ಷಿಗಳು ಸಸಲ ಒಡೆ
15. ಯರು ಕಂಮಿಯ ನಿಂಗಪ್ಪ ೯೦
16. ಚಲಿಂಗಯ್ಯ ಯಿ ಮರಿಯಾದಿಗ
17. ಮಹಲಿಂಗಯ್ಯನ ಬರಹ

Transliteration

1. śrīmatu Yiśvara saṃva-
2. tsarada Chayitra śu 1 lu Dēvara-
3. sa gaṇḍa Chikka Siddhaya gaṇḍa
4. Sivamayya gaṇḍa Sidhayya gau .
5. yi nalvaru voppi
6. ge Bhaṇḍivāla sīme Halasina tāḷa
7. ha'a volagāgi koṭṭa paṭṭe-
8. ya kramav eṃteṇḍare ā sīmege

9. gaḍe tōta mara maggavana kiru-
- 10 kula sonnādāya sutra-guttige
11. yi yolagāgi ga 9 varaha tettu
12. sukhadaḷu yihadu chimchaga-
13. da huviya mariyāḍiyalu
14. yiharu sākshigaḷu Sasala ode-
15. yaru Kammiya Ningappa Maṁ-
16. chilimgappa yi mariyāḍige
17. Mahalingayyana baraha

Translation

On the first of the bright half of the month Chaitra, in the cyclic year Isvara, Dēvarasa gaḍa, Chika Siddayya gaḍa, Sivamayya gaḍa and Siddaya gaḍa,—all the four having agreed—granted Halasina tāla haḷa in the Bhaṇḍivāla sīme to . . . thus :

He may enjoy this grant, having paid nine varahas as taxes on wet land, garden, trees, looms, kirukūḷa, income in gold sūtraguttige, etc., and remain within the mariyāḍi (order) of Chinagaḍa Huvī.

Witnesses . Sasala oḍeya, Kammiya Ningappa, Maṇchilingayya.

This agreement is written by Mahalingayya.

Note

This inscription, Ml. 39, now revised, appears to belong to about 1517 A. D. and states that Dēvarasa gaḍa, Chikasiddayya gaḍa, Sivannayya gaḍa and Sidhayya gaḍa together made an agreement with someone whose name is lost, and made to him some grant in the village Halasina tālu of Bhaṇḍivāla sīme on condition that he should pay nine varahas every year towards certain taxes named. The grant is called a paṭṭe. Then follow the signatures of Sāsala oḍeyar and others. The record was written by Mahalingayya.

36

On a stone to the west of the same Siddhēśvara temple at Boppasandra, Kūligere hobli.

Size : 5' × 2'8"

ಅದೇ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ : ೫' × ೨'೮"

1. ಶುಭಮೆನ್ನು ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವ
2. ರ ಶ್ರೀವೀರ ಅಚುತರಾಯ ಮಹಾರಾಯ
3. ರು ಪ್ರಿದ್ವಿರಾಜ್ಯಂ ಗೃಹಾಂತರಾಳಿ ಆ ರಾಯರ

4. ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ವಾರಣಾಸಿ ವಿರಪಂಜ ಅ
5. ಯನವರು ಶಕವರುಷ ೧೪೫೯ ಸಂದು ವರ್ತ
6. ಮಾನದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಆಶಾ
7. ಡ ಸು ೧೨ ಬುಧವಾರದಲು ಮಳವಳಿಯ ನಾ
8. ರಸಿಂಹ ಹೆಬಾರುವರ ಮಕ್ಕಳು ನಂಜಯ್ಯ
9. ಹೆಬಾರುವರಿಗೆ ಮಳವಳಿ ಸ್ಥಳದ ಬೊಪನ
10. ಮುದ್ರದ ಗ್ರಾಮವ ನುದಕ ಧಾರಾಪೂರ್ವಕ
11. ವಾಗಿ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಮಂಗಳ ಮ
12. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. subham astu rājādhi-rāja rāja-paramēśva-
2. ra śrī vīra Achuta-rāya mahārāya-
3. ru prithvī-rājyam gauṭīrdalli ā rāyara
4. kāryvake karttar āda Vāranāsi Virapaṇṇa a-
5. yan-avaru śaka varusha 1459 saṃdu varta-
6. mānada Hēmaḷambi saṃvatsarada Āśā-
7. ḍa su 12 Budhavāradalu Malavaliya Nā-
8. rasimha hebāruvara makkaḷu Nanjayya
9. hebāruvarige Maḷavalli sthala Bopasa-
10. mudrada grāmavan udaka-dhārā-pūrvaka-
11. vāgi kotṭa śilā śāsana maṃgala ma-
12. hā śrī śrī śrī

Translation

Be it well. While rājādhirāja rāja-paramēśvara the illustrious vīra-Achyuta rāya mahārāya was ruling the kingdom of earth :

1459 years of the śaka era having passed and the cyclic year Hēmaḷambi being current, on Wednesday the 12th of the bright half of Āshāḍha, the charge'd' affairs of the king, Virapaṇṇa of Vāranāsi granted with pouring of water the village Boppa-samudra belonging to Maḷavalli sthala to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Malavalli.—Thus is the stone inscription. Good fortune.

Note

This inscription belongs to the reign of the Vijayanagar king Achyuta Rāya and records the grant of the village Boppasamudra, same as the modern Boppa sandra village. where the present record is, to Nanjayya Hebbāruva, son of Nārasimha Hebbāruva of Malavalli. The donor Vāranāsi Virupanna-ayya is stated in the record to have been the Agent for the affairs of the king.

The details of the date given, viz., ś 1459, Hēmaḷambi sam. Āshāḍha śu. 12 Budhavāra correspond to Wednesday the 20th June 1537 A.D.

At the same village Boppasandra, on a vīragal in front of the chāvaḍi.

ಅದೇ ಜೊಪ್ಪ ಸಂದ್ರಗ್ರಾಮದಲ್ಲ ಜಾವಡಿ ಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮ
2. ಹಾ ಮಂಡಳೇ
3. ತ್ವರ ತ್ರಿಭುವನ
4. ಮಲ್ಲ ತಳಕಾ
5. ದ್ವನಗಲ ಕೊಯ
6. ತೂರು ಉಚ್ಚಂಗಿ ಪಾ
7. ನುಂಗಲು ಒನ
8. ವಸೆ ನೋಳವಡಿ
9. . . ಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು
10. ವರ್ಧನ ಹೊಯ್ಸಳ ಮಹಾ ವೀರಗ
11. ಬ್ಲ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವರಸರು
12. ದ್ರದಲು ಸುಕನಂಕಥಾ ವಿನೋ
13. ದಡಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗಯುತ್ತ
14. ಮಿರೆ ಮಳವಳ್ಳ
15.

Transliteration.

1. svasti śrīman ma-
2. hā maṇḍaḷē-
3. śvara tribhuvana-
4. malla Talakā-
5. du Namgali Koya-
6. tūru Uchchamgi Pā-
7. nuṅgalu Bana-
8. vase Nolaṇaḍi
9. bhujabāḷa Vīra gaṅga Vishnu-
10. vardhana-Hoysaḷa mahā vīraga-
11. ṅga śrī Vīra-Ballāḷa dēvarasaru
12. dradalū suka-samkathā-vinō-
13. dadim prthvī-rājyaṃ goyutta-
14. m ire Maḷavaḷli
15.

Note

The record is on a vīragal and belongs to the reign of the Hoysaḷa king iraballāḷa. But the record is incomplete and gives merely the titles of the king

and states that he was ruling the kingdom of earth from Dōrasamudra. All other details about the hero and the date are lost.

38

At the same village Boppasandra, on a pillar in front of the same chāvaḍi.

Size : 3'6"×11"

ಅದೇ ಬೊಪ್ಪಸಂದ್ರಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ : ೩'೬"×೧೧"

- | | |
|-------------------|-------------------|
| 1. ಸ್ವಸ್ತಿ | 11. |
| 2. ವೀರ ಬುಕ್ಕ | 12. ಗದ್ದೆ ಬ ೩ ಬೆ |
| 3. ಣ ಒಡೆಯರು | 13. ದ್ದಲು ಕಂ |
| 4. ಪ್ರಿಥವೀರಾಜ್ಯ | 14. ಭ ೫೦೦ ಇ |
| 5. ಂಗೆಯ್ಯುತ್ತ | 15. ದನು ಅಳಿ |
| 6. ಮಿರೆ ರಿ . ತ್ತಡ | 16. ದವರು ಪ |
| 7. ತಿಪ್ಪೂರ ಬಂ | 17. ಇ್ಚಾ ಮಾಹಾ |
| 8. . . ಣ್ಣ ಹಿರಿಯ | 18. ನರಕಕ್ಕೆ |
| 9. ಂಣ್ಣ ಹಾದರ | 19. ಹೋಹ ಮಂಗಳ |
| 10. ವಾಗಿಲ ತೆಲ್ಲರ | 20. ಮಾಹ ಶ್ರೀ ಶ್ರೀ |

Transliteration

- | | |
|--------------------|---------------------|
| 1. svasti | 11. |
| 2. Vīra Bukka- | 12. gadde kha 3 be- |
| 3. ṇa Oḍeyaru | 13. ddalu kaṃ- |
| 4. prithavī rājya- | 14. bha 500 i- |
| 5. ṃ geyyutta- | 15. danu aḷi- |
| 6. mire ri . ttaḍa | 16. davaru pa- |
| 7. Tippūra baṃ- | 17. ṇcha mahā |
| 8. . ṇṇa Hiriya- | 18. narakakke |
| 9. ṃṇṇa Hāḍara- | 19. hōha maṃgala |
| 10. vāgila Tellara | 20. maha śrī śrī |

Translation

Be it well. While Vira Bukkaṇa oḍeya was ruling the kingdom of earth . . . Hiriyaṇṇa of Tippūr [granted] to some one (name lost) of Hāḍaravāgilu, [? belonging] to Tellā family three khaṇḍugas of wet-land and five hundred kambas of dry land. Whoever destroys this will go to hell of the five great sins. good fortune.

Note

The record belongs to the reign of the Vijayanagar king Vira Bukkanṇa-oḍeyar or Bukka II. The purpose of the record was to grant certain wet and dry lands to a resident of Hāḍaravāgilu whose name is lost. The donor was Hiriyappa of Tippūr. The record is not dated. It may belong to about 1405 A.D

39

At Sāhalli, Maḷavalli hobh on a stone to the east of Māriguḍi.

Size · 6'×2'8"

ಅದೇ ಹೋಬಳಿ ಸಾಹಳ್ಳಿ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಜಗತಿಲಕಟ್ಟೆಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ . ೬'×೨'೮"

1.
2. ಸ್ವಲ್ಪ ಶ್ರೀ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಚಯಿ
3. ಶ್ರೀ ಬಿ ಜಿ ಲು ಶ್ರೀ ಕಾಡಲೇಶ್ವರ ದೇವರ ಸ್ಥಾನದ ಅ
4. ಪ್ಪಾಜಪ್ಪಗಳೂ ಆ ಗೌಡಗೇಜಿಯ ಗೌಡು ಪಟ್ಟ
5. ಣ ಸ್ವಾಮಿಗಳೂ ಆ ಗೌಡುಗೇಜಿಯ ಕಾಲುವಳ್ಳಿ ಸಾ
6. ವೆ ಹಳ್ಳಿಯನು ಅಂಕಗೌಡನ ಮಗ ಕಾಡಿಲಗೌಡಗಳು
7. . ನಾಣ ಮಾಡುವಂತಾಗಿ ಬಿಟ ಗ್ರಾಮದ ಕ್ರಮವೆಂತಂದರೆ
8. . . . ಹಳೆಯ ದ ನಾಕು ಮೂಲೆಯಲು
9. ಕಟ್ಟಿ ಲಿಂಗಮುದ್ರೆಯ ಕಲಿಂ . . ಗ ಮನೆಯ ಮುಂದೆ . . . ದ್ದು
10. ಆ ಕ . . ಗ ದಿಂದ . ಹ . . ಆ ಹಳಗೆ ಸಲುವ ಕರಜು
11. ಮೈಯ ಗಟ್ಟಲೆ . . . ಅವನು ಅನುಭೋಗಿ
12. ನ ಹದಿಕೆ ಅನ್ಯಾಯ ಸಹಿತ ಕಟ್ಟುಗುತ್ತ
13. ಗೆ ಯಾಗಿಯೆ ಸಂವಧರ ನಿಧಾಯ ಗೆ ೨೫ ಅನ್ಯಾ . . .
14. ಲವಾಗಿ . ದ್ವರ ಕಾಣಿಯ ಗೆ ೫೦ . . ಕಾಣಿ ಗೆ ೫ ಅನ್ಯಾಯ
15. ಗೆ ೨೫ ಅಷ್ಟಂದಂ ಮೇಲೆ ಪ್ರಮಾಡಿಣ ಸಂವ
16. ತ್ವರಂ ಮೊದಲಾಗಿ ಎಂದೆಂದಿಂಗೆ . . ವರುಷಂ ಪ್ರತಿ . . .
17. ವ್ಯಾಧಾಯ ಗೆ ೧೫ ಅನ್ಯಾಯಕೆ ಸಲವಾಗಿ ಕಾ
18. ಣಿಕೆ ಗೆ ೫ ಗದ್ಯಾಣ ಮೂವತ್ತನೂ ವೊಂದು ಮ
19. ನೆಯ ಲ . . ಲೆ ೨ ಹಲೂ ಗ ೧೨ ವರುಷಂ ಪ್ರತಿ
20. ಕೊಠಾರ . . ರ ಹಬ್ಬದಲು ಕೆಳದಿ ಬಹ . . .
21. ಣ ಸಲುವುದು ಅಂಣ
22. ಪಿ ಹಲು
23. ಕಳದವರು ದ ಮಹಾಜನಂಗಳು ಗಾ
24. ಡು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ಸ್ವಪ್ಪನ್ನದೊಪ್ಪ ಶ್ರೀ ಕಾಳ

26.

[illegible]

This records the grant of Sāvehalli a hamlet, of Gauḍugere, to Kāḍila gauḍa, son of Ankagaḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kālaleśvara temple and the gauḍu paṭṭaṇa svāmis of Gauḍugere.

The record might belong to the reign of the Hoysala king Somēśvara and the given date, viz., Paridhāvi sam. Chayitra ba. 5 corresponds to Monday 29th April 1252 A.D.

At purigāli, Boppagaudanapura hobli, on a stone in Channegauda's field.

Size : 5'10"×2'2"

ಹೊಪ್ಪಗೌಡನಪುರ ಹೋಬಳಿ ಪುರಿಗಾಲಿ ಗ್ರಾಮದ ನೈರುತ್ಯಕ್ಕೆ ಚನ್ನೇಗೌಡನ ಹೊಲದಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೫'೧೦" × ೨'೨"

1. ಶ್ರೀ ಪುರುಷ ಮಹಾ
2. ರಾಜ ಪ್ರಿದುವೀರಾ
3. ಜ್ಯಂ ಕೆಯೆ ಕುಂದಸತ್ತಿ
4. ಅರಸ ವಡಗರೆ ನಾಡು
5. ಮೂನೂರುಮೊಳ ಮುದುಗುನ್ನೂರ
6. ಸಿಬ್ಬಡಿ ಅರಸ ಪುವಗಾಮ
7. ಮಾಳ್ವವಿದ್ದರ್ ಅತ್ತಿಗಾಲಾ ಚವು
8. ತ್ತರ್ ಕಾದಿದಾ ಊರೊಟಿಯ ಬೋ
9. ವರಿಗೆಕ್ಕಟ್ಟಿಮೆ ಕೊಂಗಣಕೆಹೆ
10. ಕೊಟ್ಟು ಪೊರ್ ಪನ್ನವರ್ ಈ ಧಮ
11. ಮಾನ್ ಅಟಿತ್ತೋನ್ ವಾರಣಾನಿಯಂ
12. ಕವಿಲೆಯುಂ ಪಾವ್ವರುಮಾನ್ ಕೊನ್ನ ಪಾ
13. ಪಮಕ್ಕೆ ಇದ ಕೆಡವಲ್ದನುಮೀ ಪಾಪಮಾನ್
14. ಅದೋ ಅದೋ ನಡಪನ್

Transliteration

1. Śrīpurusha mahā-
2. rāja prīduvī rā-
3. jyaṃ keye Kundasattu
4. arasa Vāḍagare nāḍu
5. mūnūru moḷa Mudugundūra
6. Siṅgaḍi arasa Puvaḡāma-
7. m āḷdu viddar Attigālā Chavu-
8. ttar kāḍidā ūroḷiya bō-
9. varige kkatṭime Koṃgaṇi kere
10. kottu vor pannuvar ī dhama-
11. mān aḷittōn Vāraṇāsīyaṃ
12. kavileyuṃ pārvvarumān konda pā-
13. pam akke ida keḍavaḷḍanuṃ ī pāpamān
14. adō adō naḍapan

Translation

While Śrīpurusha-mahārāja was ruling the kingdom of earth and Kuṇḍasaṭṭi arasa was governing Vaḍagarenāḍu three-hundred and Singaḍi Arasa of Mudugundūr was governing Puvaḡāme, Chavuttar of Attigāla built the tank Konganikere and granted it to the *Bōvas* (Palankeen bearers) who fought (?) during the destruction of the village. He who destroys this charity shall incur the sin of having destroyed Vāraṇāsī, tawny cows and Brahmins. Even he who orders the destruction shall incur the same sin.

Note

This inscription belongs to the reign of the Ganga king Śrīpurusha, and records the construction of a tank by name Konganikere by Chavuttan of Attigāla. This tank appears to have been granted to the *bōvas* for their heroism in defending their village during a fight.

No date is given in the record. It might belong to about 750 A.D.

41

At Kalkuni, Kirugavāl hobli, on a stone standing behind the Īśvara temple.

Size : 4'×2'

ಕಿರುಗಾವಲು ಹೋಬಳಿ ಕಲ್ಲುಣಿಗ್ರಾಮದಲ್ಲೆ ಈಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೪'×೨'

1.
2. ಲೋಕೈನಗರಾ
3. ರಂಧ ಮೂ ಶಂಭವೇ ಶ್ರೀ
4. ಮತ್ತತ್ತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ
5. ವೀರಬಲ್ಲಾಳದೇವರು ಪೃಥ್ವೀರಾ
6. ಜ್ಯಂ ಗೆಯ್ಯತ್ತಿರೆ ಶಕ ೧೨೨೮ ನೆ
7. ಯ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಮಾ
8. ಘ ಸು ೧೦ ಆದಂದು ಶ್ರೀಮ
9. ಹರಿ ಹರ
10. ಕರು ಬಡಗನಾಡ ಸಮಸ್ತ ಪ್ರಭು ಗಾವುಡು
11. ಗಳು ಕಲ್ಲುಣಿ
12. ಮನಾಥಪುರ
13.
14. ಕೆಜೆಯ
15. ಗಡ

16. ಯ ಪೊಳಗಾದ ಸಬ್ಬ ಬಾಧಾ ಪರಿಹಾ
17. ರ ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುವಂತಾಗಿ
18. ವರಗಂ ನಡೆಯಲು ಧಾರಾಪೂರ್ವಕಂ ಮಾ
19. ಡಿ ಬಿಟ್ಟ ಧರ್ಮ ಶಿಲಾಶಾಸನಕ್ಕೆ
20. ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
21. ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಪಷ್ಪಿವರ್ಷ
22. ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

Transliteration

1.
2. lōkya nagar ā
3. ram̐bha mū Sam̐bhavē śrī-
4. mat pratāpa-chakravartti Hoysala
5. Vira Ballāla dēvaru prithvī rā-
6. jyaṃ geyyuttire śaka 1228 ne-
7. ya Kālayukti sam̐vatsarada Mā-
8. gha su 10 Ā dam̐du śrīma-
9. Harihara
10. karu badaganāda samasta prabhu gāvuḍu-
11. galu Kalkunī
12. manāthapura
13.
14. kareya
15. gade
16. ya voaḷgāda sarbba bādhā parihā-
17. ra chaṃdrārka-tāram̐baram̐ saluvam̐tāgi
18. varagam̐ nadeyalu dhārā-pūrvakam̐ mā-
19. di bitṭa dharma śilā śāsanakke
20. mam̐gaḷa mahā śrī śrī śrī sva-dattam̐ para-dattam̐
21. vā yō harēti vasum̐dharā shashti varsha
22. sahasrāṇi viṣṭāyāṃ jāyatē krimi ||

Note

Behind the Ísvara temple at Kalkunī, are two inscribed stones of which one has been noticed by Mr. Rice as Ml. No. 117. The other which has been worn out to a large extent is now read and published here. The record belongs to the reign of Ballāla III, the Hoysala ruler, and appears to record a grant of some lands free of all imposts by the prabhu gāvudas of Baḍaganād, probably to the Ísvara temple near which the stone is set up. Regarding the date there are some discrepancies. Ś1228 is not Kālayukti but Parābhava. If we take the śaka year the date would correspond

to 14th Jan. 1307 A. D. and if we take the cyclic year Kālāyukti the details would correspond to 1st February 1319 A. D. But in either case the weekday is not Sunday as given in the record.

42

At Kundūr. Boppagaudanapura hobli, on a stone to the right of the Mūlasthānēśvara temple

Size 16" × 1'11"

ಬೊಪ್ಪಗೌಡನಪುರ ಹೋಬಳಿ ಕುಂದೂರು ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೧'೬" × ೧'೧೧"

1. ರುದಿರೋದ್ಗಾರಿ ಸಂವತ್ಸ
2. ರದ ಪುಸ್ತ ಬ ೨ ಮಂ ಲು
3. ಕೊಟ ದೇವಯ್ಯಗಳ ಮನೆಯ ನಡವ
4. ಳಿಕಾಟ ಜ್ಯಾನಪ ಕೊಟ ಕುಂದೂರ ಮೂಲಸ್ಥಾ
5. ನ ದೇವರ ಗಂದಕೆ ಸಲುವಾಗಿ ಬಿಟ್ಟ
6. ನಿಕರು ತೆಟುವ ಮರ್ಯಾದೆಗೆ ೮೧ ಕಾಣಿ
7. ಉಭಯಂ ಎರಡು ಹಣವನು ಕೊಟಿವಾಗಿ
8. . . ಗೆ ಸಕಲ ಸಾಂಘ . . ಗಳನು . ನದ
9. . . ಬ ಮಗನು ಸಾವಿರ ಕಾಲ ನಡಸಿಕೊ
10. . . ಯಿರಬೇಕೆಂದು ಕೊಟಿವಾಗಿ ಯಿದ
11. ಅರಾದರು ಅಳಿ [ದ] ರೆ ವಾರಣಾಸಿಯ
12. . . . ಲುಪಿದ ಹಾಗೆ

Transliteration

1. Rudhirōdgāri samvatsa-
2. rada Pusva ha 2 Man lu
3. kota Dēvavyagala maneya nadava-
4. ḷikāra Uhyannapa kota Kundūra mūlasthā-
5. na dēvara gamḍake saluvāgi bitta
6. . nikaru teṇuva maryādege 81 kāni-
7. ubhayam eradu hanavanu kotevāgi
8. . . ge sakala sāṃpa . . gaḷanu . nada
9. . . ha maganu sāvira kāla nadasa ko
10. . . yirabēkemdu kotevāgi yida
11. ārādaru aḷidare Vāranāsiya
12. . . . lupida hāge

Translation

In the year Rudhirōdgārī, on Tuesday the 2nd of the dark half of pushya:

Channappa, manager of Dēvayya's house granted two haṇas for the sake of sandal paste for the god Mūlasthāna dēvaru of Kundūr, including one kāṇi payable to the priest of the temple.

As we have granted this for being maintained for thousands of years with all the rights, if any one destroys this grant, he will acquire the sin of destroying Vāranāsi.

Note

The record registers a money grant to provide sandal for the god Mūlasthāna dēva of Kundūr by Channappa, (?) steward (naḍavaḷikāra) of the house of Dēvayya. Since paleographically the record appears to belong to the 14th century A.D. the given date *viz.*, Rudhirōdgārī sam. pushya ba 2 might correspond to 11th January 1384 A.D.

43

Copper plate grant of the Mysore King Krishna Raja odayar in the possession of Śrī H. P. N. Iyengar at Melkote, Pāṇḍavapura Taluk.

Five plates with ring and boar seal.

Size : 15½" × 10"

ಪಾಂಡವಪುರ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆಯಲ್ಲಿರುವ ಶ್ರೀಮಾನ್ ಎಚ್. ಪಿ. ಎನ್. ಅಯ್ಯಂಗಾರ್ಯರವರ ವಶದಲ್ಲಿರುವ ಮೈಸೂರು ರಾಜ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ತಾಮ್ರ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು : ವರಾಹಮುದ್ರೆ : ಉಂಗುರ ಸಹ.

ಪ್ರಮಾಣ : ೧೫½" × ೧೦"

ಮೊದಲನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ

1. ಶುಭಮಸ್ತು ||
2. ಪಾತು ತ್ರೀಣಿ ಜಗನ್ನಿ ಸನ್ನತಮಕೂಪಾರಾದ್ಧರಾಮುದ್ಧರನ್ ಕ್ರೀಡಾ
3. ಕ್ರೋಡ ಕಳೆಬರಸ್ಯಭಗವಾನ್ಯಸ್ಯೈವ ದಂಪ್ತಾಂಕುರೇ | ಕೂರ್ಮಃ ಕ
4. ನ್ಧತಿ ನಾಳತಿ ದ್ವಿರಸನಃ ಪತ್ರನ್ನಿ ದಿಗ್ಗನ್ನಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿ
5. ನೀ ಜಲಜತಿ ಪೂರ್ವಮಾಪಿ ರೋಲಂಬತಿ | ಹರೇಲ್ಲಲಾ ವರಾಹಸ್ಯ ದಂಪ್ತಾ
6. ದಣ್ಣಸ್ತ ಪಾತು ವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂ
7. ದಧಾ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಥೇಮ ಭಜ್ನಾದಿಲಿಲಂ ಸಹಜ ಸಕಲ ಕಲ್ಯಾಣೈಕತಾ
8. ನಂ ಮಹೀಯ್ಯಃ | ಅಪಿ ಚ ನಿಖಿಲ ಹೇಯ ಪ್ರತ್ಯನೀಕಂ ತದೇಕಂ ವಟದಳ ಶಯನೀಯ್ಯಂ
9. ಬ್ರಹ್ಮಲಕ್ಷ್ಮೀನಹಾಯಂ | ಪುರುಷಾನಚಿದವಿಶೇಷಾಂ | ದೃಷ್ಟ್ವಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಭಿ ಪ್ರಪ್ತರ ಗರ್ಭೈ ಹಿರಣ್ಯಗರ್ಭೈ ಭೂತ್ | ಪ್ರಜಾಪತೇರತ್ರಿ
11. ರತ್ನೇರಿನ್ದು ರಿನ್ದೋಬ್ಬುಧೋ ಬುಧಾತ್ || ಪುರೂರವಾಸ್ತ ತತ್ಪಾಯುರಾಯುಷೋ ನಹುಷೋ

12. ಜನಿ | ಯಯಾತಿನಘುಷಾದಾಸೀದ್ಯಯಾತೇರೈದು ಭೂಪತಿಃ | ದವ್ಯರಕಾನಗರೋಪಾಂತೈನ
13. ನ್ತತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕೃತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಟ ದೇಶಮಾಜಗ್ಮುಃ | ಯ
14. ದುಗಿರಿ ಶಿಖರಾರ್ಧರಣಂ ಕುಲದೈವತಮೀಕ್ಷಿತುಂ ರಮಾರಮಣಂ | ರಾಮಣೇ
15. ಯ್ಯಕಮಾರೋಕ್ಯ ದೇಶನ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅತ್ರೈವ ವನತಿಂ ಚಕ್ರಮ್ಹೀ
16. ಶೂರಪುರೇವರೇ | ತೇಷ್ವಾನೀದರಿಗೋಧೂಮ ಪುರಚ್ಛೋ ಬೆಟ್ಟ ಚಾಮರಾಟ್ | ಪ್ರಾಪಾ
17. ನ್ತಮ್ಹರ ಗಣಾಬ್ಯಂ ಪ್ರಾಬ್ಯಂ ಬಿರುದಮೂರ್ಜಿತಂ | ಸುತಾಸ್ತಯೋಸ್ಯ ತೇಷ್ವಾದ್ಯಂತಿ
18. ಂಮರಾಜಮಹೀಪತಿಃ | ಅನೀದನನ್ತರಸ್ತಸ್ಯ ಸೋದರಃ ಕೃಷ್ಣಭೂಪತಿಃ | ಅನೀದಸ್ಯಕನೀ
19. ಯಾಂಶ್ಚಾಮನ್ಯಪಸ್ತರ್ವಸದ್ಗುಣ ಗರೀಯಾನ್ | ರೇಮುಟಿವೆಬ್ಬಟಮಾಜಾವಜಯ
20. ದ್ಯೋ ರಾಮರಾಜ ಸೇನಾನ್ಯಂ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾನಿಸ್ತದ್ಯಶಾಸ್ತ್ರೇಪರಸ್ಪರಂ ಸದ್ಯ
21. ಶಾಃ | ಜಾತಾವಿಜಯ ಸಹಾಯಾನ್ಯಾಕ್ಷಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇಷ್ವಾದಿಮೋರಾ
22. ಜಧರಾಧಿರಾಜ ಸ್ವಂಗ್ರಾಮಭೂಮಿ ಕಿಲ ಸಪ್ರತಿಜ್ಞಂ | ಗರ್ವೋದ್ಧತಚ್ಚಾರುಗ ಹಳ್ಳಿನಾಥ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ__

23. ಮಪೋಧಯದ್ವಾಜ ಕಶಾಭಿಘಾತೈಃ | ಜಿತ್ವಾ ತಿರುಮಲರಾಜಂ ಹೃತ್ವಾಶ್ರೀರಂ
24. ಗಪ್ಪುಣಮಿಹಾನ್ | ನಿಂಹಾಸನಮಧಿತಿಷ್ಠನ್ನನ್ನಭವತ್ಸಾರ್ವಭೌಮ ಸಾಮ್ರಾಜ್ಯಂ
25. ತನ್ಯಾನುಜೋ ಬೆಟ್ಟದ ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ಮೈರಿರಾಜಃ | ಯಜ್ಞೋಪವೀ
26. ತಾಕೃತಿಭಿಃ ಕ್ಷತ್ರೈರ್ಗ್ರಾಣಾಬ್ಧಿಣೇ ಯೇನ ಹತಾಗಣೇಯಾಃ | ತನ್ಯಾನೀದೇವರಾಜೇ
27. ಂದ್ರ ಸೋದರಸ್ತಮನನ್ತರಃ | ಚನರಾಜೋನುಜೋಯಸ್ಯ ಜಿಷ್ಣೋರ್ವಿಪ್ಲುರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀದೇವರಾಜೇಂದೋರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚತ್ವಾರೋ ಜಜ್ಞಿರೆ ಪಶ್ಚಿ ನ್ಯಂದನಸ್ಯೇವ
29. ನನ್ನನಾಃ | ದೊಡದೇವರಾಜ ನಾಮಾ ತೇಷಾಮಾಮ್ಯೋ ರಘೂದ್ಯಹೋ ನಿಯತಂ ಯದ್ಭಕ್ತಿಭಾ
30. ವ ವಿವತ್ಸರ್ನಿತ್ಯಂ ಪರಿಚರತೇ ನಿಜೈರನುಜೈಃ | ಲಕ್ಷ್ಮಣ ಇವ ದ್ವಿತೀಯಸ್ತೇಷು ಶ್ರೀ ಚಿಕ್ಕದೇವ
31. ರಾಜೇಂದ್ರಃ | ಮನಸಾ ವಚನಾ ವಪುಷಾ ತಮುಪಾಸ್ತೆ ಭ್ರಾತರಂ ಜೈಷ್ಠಂ ಜಯತಿ ಶುಭಗು
32. ಣೈಃ ಸ್ವೈರದ್ವಿತೀಯ ಸ್ತುತೀಯಃ ಶ್ರಿತಜನ ಸುರಭೂಜ ಶ್ರೀನಿಧಿದ್ವೇವರಾಜಃ | ಪರಿಚರತಿ
33. ಮುದಾಯಂ ಭವ್ಯ ಕರ್ಮಾನುಜನ್ಮಾ ಸಬಲಾ ಮಹಿಯದೇವಕ್ಷಾಪತಿಸ್ತತ್ಯನ
34. ಂಧಃ | ಅನ್ಯಾಗ್ರಜನ್ನನೋ ದೊಡ್ಡದೇವರಾಜಮಹೀಭುಜಃ | ಧರ್ಮಪತ್ನೀನುರೂಪಾಸೀ
35. ದಮ್ಯತಾಂದಾ ಯಶಶ್ಚಿನೀ || ಸಾಹಿ ರಾಮಾದಿವಾಮುಷ್ಮಾಸ್ತೀತಾಕುಶಲವಾವಿವ
36. ಆಸೂತ ಚಕದೇವೇಂದ್ರ ಕಂಠೀರವ ಮಹೀಪತಿ | ತಯೋರ್ಜ್ವಾಲಾನ್ಯಾಣೈಃಶ್ರೇಯಾ
37. ನ್ಯೂರಸ್ತರ್ವಕರಾಧರಃ | ಉದಾರಶ್ಚಿಕದೇವೇಂದ್ರ ಉಪೇಂದ್ರ ಇವ ವಿಶ್ವತಃ | ಕಂಸಾರಾತಿ
38. ಯಯಾತಿ ವಿಕ್ರಮ ಮುಖೈರುತ್ತಂಸಿತಾ ಪ್ರಾಕ್ತ ಸೈರೈಸ್ತೋದಾರ ಗುಣೈರಿಯಂ
39. ಪ್ರಕಟಿತಾ ಚಾಂದ್ರೀ ಕುಲಾಭ್ಯುನತಿಃ | ಪಾತಿವ್ರತ್ಯಮುಪೈತಿ ಯತ್ರ ಚ ಜಯ
40. ಶ್ರೀಸ್ತದ್ಗುಣಾಂಭೋನಿಧಿಸ್ತೋಯಂ ಕೀರ್ತಿವಧೂ ಸ್ವಯಂವರ ಪತಿಃ ಶ್ರೀಚಿಕ್ಕದೇ
41. ವಾಧಿಪಃ | ಸರ್ವಕ್ಷೋಣಭೃತಾಂ ಶಿರಸ್ಸುಕಲಯನ್ ಪಾದಾರ್ಪಣಂ ಪ್ರತ್ಯಹಂ ಪುಷ್ಪ
42. ನ್ಯೂರಿಕರಾ ನಿಜೈರ್ವಸು ಕುಲೈರಾಶಾಃ ಪರಂ ಪೂರಯನ್ | ಸನ್ಮಾರ್ಗಂ ಪ್ರಥಯತ್
43. ವೈ || ಬಳಿಗುಂ ಸಂತನ ಮುಣ್ಣುಗುಂ ಬಗೆಯರಲ್ಲುಂ ಪ್ರಜ್ಞೆ ಸಲ್ಲುಂ ವಚಂ ಪಳಿಕು
44. ಂ ಗೆಯ್ಯ ಮದಲ್ಲು ಪೊಳ್ಳನಮುಕಿಂಪೆಂಪೇಲುಗುಂ ಮತ್ತಮೇಂ | ಕೆಳಿಗೊಳ್ಳುಂ
45. ನೆವಮಿಲ್ಲದೆಲ್ಲ ಜಗಮನ್ತಾಳ್ಳಿಗುಮಾದೈವಮುಂ ತಳಿರ್ವನ್ನಂ ಚಿಕದೇವರಾಯನ
46. ನಯಾಂಕೂರಬ್ಬಟಾಕ್ಷಾಂತದೊಳಿ | ಬಳಿದರಿ ಸೈನ್ಯದೆಲ್ಲ ಚಿಕದೇವ ನೈಪಾಲನ ಕೈಯ್ಯ

ಎರಡನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ—

47. ನಂದಕಂ ಪೊಳೆದೊಡನಾಂತು ಕುರ್ತಿದ ಕರುಳುಂ ಭರದಿನ್ನಿರಿದುಬ್ಬ ರಾಜ ಸಂಕುಳಮನೆ
48. ಪೊಯ್ತು ಕಾಯ್ದು ಮಧುರೇಶನ ಗೆಲ್ಲು ಪುರವ್ರಜಂಗಳಂ ಶೆಳೆದೆಯಾಡುಗುಂ ಬ
49. ಛರ ಶಿಕ್ಷಪ ಕೃಷ್ಣನ ಲೀಲೆಯನ್ನೆಪೋಲ್ | ಪೃಥೋಃ ಕಥಾಮುಧಾ ಭವನ್ನಳಾಭಿದಾಗಳ
50. ತ್ವದಾರ ಘೋರ ಏರ್ವತಾಗತಾಕ್ಷ ಕಾರ್ತವೀರ್ಯ ಕೀರ್ತನಂ | ದಿಳಿಪ ಭೂಪತೇರೃಶಃ
ಕೃಶರ್ಮಯಾ
51. ತು ದರ್ಮತೋ ಧರಾತಲಂ ಪ್ರಶಾಂತೀಹ ಚಿಕ್ಕದೇವ ಭೂವರೇ | ಸತೀಷು ಮಾನ್ಯಾಸು
52. ಸತೀಷು ತಸ್ಯ ಶ್ರೀ ದೇವಮಾಂಬಾ ಮಹಿಷೀ ನೃಪಸ್ಯ | ಕಾನ್ತಾಸು ಕಾನ್ತಾಸು ರಥಾಂಗ
53. ವಾಣೀರ್ಲಕ್ಷ್ಮೀರಿನೇಯಂ ಹೃದಯಬ್ಧಮಾಭೂತ್ || ಶಕ್ತಿಃ ಪರಾಮೂರ್ತೀರಿಯಂ ಮುರಾರೇ
54. ಶರೀರಣೀವಾ ಕರುಣಾತದೀಯ್ಯಾ | ಭೂಲೋಕ ಪುಣ್ಯೋರವತಾರಿ ತೇಯಂ ನಾನ್ಯೇತಿ
55. ಮಾನ್ಯೇ ಮಹಿ ದೇವಮಾಂಬಾಂ | ತಯಾ ದೇವ್ಯಾ ಸಾಕಂ ಮಹಿತ ಚಿಕದೇವೇಂದ್ರ ನೃಪತಿಶ್ಚ
56. ರಾಜ್ಯವ್ಯವಸ್ಥಾಜ್ಯಂ ಜಿತನಕಲ ಸಾಮಂತ ಸಮಿತಿಃ | ದ್ವಿಬಾನ್ತೇವಾನ್ತನ್ಮೂನ್ವಿವಿಧ ವಿಭುಧಾ
57. ನೃಂಶ್ರಿತಜನಾನ್ವರಿತ್ರಾತುಂ ಲಕ್ಷ್ಮೀಪತಿರಿವ ಬಭೂವಾಸ್ಯ ಜಗತಃ | ತಸ್ಮಾಚ್ಚೈಚಿಕ್ಕ
58. ದೇವಾನ್ತೃಪಮಕುಟಮಣಿದ್ವೇವಮಾಂಬೋಧರಾಬಧಿ ವಿಷ್ಣೋರಂಶೇನ ಜಾತಸ್ತಜಯತಿ
59. ಸತತಂ ರಾಜಕಂಠೀರವೇಂದ್ರಃ | ಯಸ್ಯತೈ ರಾಮಚಂದ್ರಸ್ತಕಲರಿಪುವನೋ
60. ತ್ವಾಟನೇಯಃ ಕರೀಂದ್ರಃ ಸನ್ಮಾರ್ಗೇ ಪೂರ್ಣಚಂದ್ರ ಶ್ರುಭಗುಣ ನಿಚಯೇಯಸ್ತ್ಯ
61. ಯಂ ಯಾದವೇಂದ್ರಃ | ಸ ಜಯತಿ ವಿದ್ಯಾಲೋಲಸ್ತಕಲಾರಿ ನೃಪಾಲತಾಸನೇ ಕಾ
62. ಲಃ | ಕಲ್ಯಾಣಗುಣ ಸುಶೀಲಃ ಕಂಠೀರವ ನರನರಾಜ ಭೂಪಾಲಃ | ರಾಜಕುಲಾಬ್ಧಿ
63. ಶಶಾಂಕಃ ಶೂರೋ ಧರಣೀವರಾಹ ಬಿರುದಾಂಕಃ | ರಣನೀಮನಿ ನಿಶ್ಚಂಕಸ್ತರುಣೀನಿವ
64. ಹೇನವೀನ ಮಿನಾಂಕಃ | ಲುಂಠಿತ ಶಾತ್ರವ ಮದಗಜ ಕಂಠಗಳದ್ರಕ್ಷಧಾರ ವಿಗ್ರಹರುಚಿ
65. ರಃ | ಕಂಠೀರವ ಇವ ವಿಲಸತಿ ಕಂಠೀರವ ನರನರಾಜ ಒಡೆಯೋಯಂ | ಗ್ರಾಮೇಗ್ರಾಮೇ
66. ಭೂರಿಮೃಷ್ಣಾನ್ನದಾನಂ ದೇವಸ್ಥಾನಾನ್ಯು ತ್ವವಾಸ್ತೇಷು ನಿತ್ಯಂ | ಮಾರ್ಗೇ ಮಾರ್ಗೇ ಸದ್ವ
67. ನಾನಿ ಪ್ರಪಾಶ್ಯ ಶಾಸತ್ಪುರ್ವೀಂ ರಾಜಕಂಠೀರವೇಂದ್ರೇ | ಕಂಠೀ[ರ]ವಕ್ಷ್ಯಾಪತಿ ಧರ್ಮಪತ್ನೀ
68. ಚಲಾಜಮಾಂಬೇತಿ ಜಗತ್ಪ್ರಸಿದ್ಧಾ | ಛಾಯಾನುವೃತ್ಯಾಭವದಾತ್ಮ ಭರ್ತೂರಾಮಸ್ಯ ನೀತೇವಗು
69. ಣಾಭರಾಮಾ | ತಸ್ಯಾಂ ಕಂಠೀರವೇಂದ್ರಾದಜನಿ ಯದುಪತಿರ್ದೇವಕೀರ್ಗರ್ಭನಿಂಧಾ ಶಾರೇಕೃಷ್ಣಾ
70. ಧರಿತ್ರೀಮವತು ಮಿವಸುತಃ ಕೃಷ್ಣ ರಾಜ ಕ್ಷಿತಿೇಂದ್ರಃ | ಸಂಪ್ರಾಪ್ತಾ ಯಸ್ಯ ಜನ್ಮೋತ್ಸವ ಪಟಹ

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

71. ರವಾದಾಗತಾದರ್ಶಿ ಸಾತ್ಕಾರ್ಯಾಧೀತಾತ್ಮತ್ಯರ್ಥಿ ಬೃಂದಾದಧಿಕ ವಿಜಯಿತಾ ಚಿಕ್ಕದೇವೇಂದ್ರ
72. ಮಾತು | ಅರುಣಪಾಣಿ ತಲೋದರ ರಕ್ಷಿತ್ಯರಮಲ ಶಂಖರಥಾಬ್ಧಿ ಸರೋರುಹೈಃ
73. ಅಪಿ ಸಮಾಕಲನೇನ ರಮಾಭುಷೋಹರಿ ಮೃಧಿ ಮಹೀ ಕೃಷ್ಣಮಹೀ ಪತಿಂ | ಅನರ್ಚ್ಛ
74. ಯಂ ಕುಲಪತಿಂ ಚಿಕದೇವರಾಜೋ ಭಕ್ತ್ಯಾ ಸ್ವಹಸ್ತ ಧೃತಯಾ ನಿಜಮುದ್ರಯಾಚ | ಪೌ
75. ತ್ರೋ ಭವತ್ಸಕೃಪಯಾಸ್ಯ ಸಖವ ಕೃಷ್ಣೋನಾಮ್ನಾ ಗುರುಸ್ತಮಕರೋತ್ ಕಲಕೃಷ್ಣರಾಜಂ
76. ಅಲಂಕ್ರಿಯಾಜ್ಞೇಷ್ವಿಹ ರುಕ್ಮಿಣೀಯ್ಯಂ ವಕ್ತ್ರಾಂಬುಜೇವಾಗಿಯಮತ್ರ ಸತ್ಯಾ ಶ್ರೀ ಕೃಷ್ಣರಾ
77. ಜೇ ಬಲಭದ್ರಯೋಗೋಪ್ಯ ಸೌ ಸ್ಫುಟಂ ಶಂಸತಿ ಕೃಷ್ಣಭಾವಂ | ಗಾಂಭೀರ್ಯಂ ಗರಿಮಾ
78. ಮತಿರ್ಮೃಧುರಿಮಾದಾಕ್ಷ್ಯಂ ದಯಾ ಧೀರತಾ ಪ್ರಾಗಲ್ಬ್ಯಂ ಪಟುತಾಪ್ರಧಾನ ಪರತಾ ಪ್ರೇಮ
79. ಪ್ರಸನ್ನಾಗಿರಃ | ಇತ್ಥಂ ಯೇ ಚಿಕದೇವ ಭೂಭುಜ ಮಹಾರಾಜೇ ಮಹಾಂತೋಗುಣಾನ್ತಾನ್ಯ

80. ವ್ಯಾಧಿನಿಹ ಕೃಷ್ಣರಾಜ ನೃಪತೌ ಸಾಕ್ಷಾದವೇಕ್ಷಾಮಹೇ | ವೈಷ್ಣವಂತ ಸಾಧಾಬ್ಧಿನೈಃ ಕೃಷ್ಣರಾಜ
81. ಮಹೀಪತಿಃ | ವಿಷ್ಣುರೇವ ಸ್ವಯಂ ನೋಚೇದ್ವೈಷ್ಣವಂ ಶ್ರೀರಿಯಂಕುತಃ | ಶ್ರೀಯಾದವಾ
82. ಚಲಪತೇಃ ಕಲನಾಯಕಸ್ಯ ನಾರಾಯಣಸ್ಯ ನವರತ್ನ ಕಿರೀಟ ಮಗ್ಧ್ಯಂ | ಸಂಪತ್ತು
83. ತಸ್ಯ ಚ ತದುತ್ತವ ದಿವ್ಯ ಮೂರ್ತ್ಯೇ ಸ್ವದ್ರೃತ್ಯ ಕಂಚುಕ ಮುಂಚಿತ ಮನ್ಯಕಾರ್ತಿತ್ |
84. ಶ್ರೀ ವೇಂಕಟಾಚಲಪತೇಃ ಶುಭದನ್ ಚಿತ್ತಾಂ ಸೌವರ್ಣ ಪಟ್ಟಭುಷಿತಾಂ ಶಿಬಿಕಾಂ ಸು
85. ರಮ್ಯಾಂ | ಸರ್ವೋತ್ಕೃತವಾಯು ಸಸುಖಾನ್ತರಣೋಷ ಬಹರ್ಗಾಂ ಭಕ್ತ್ಯಾರ್ಪ ಯತ್ಪುಮಹ
86. ತೀಂ ಕೃತಿ ಕೃಷ್ಣರಾಜಃ | ಪಾತಾಳಂ ಪರಿಪಾಲಯತ್ಕಪಿತೌ ಪಾತಾಶನಾ ಭೋಗಿನಃ
87. ಶಕ್ರೇ ಶಾನತಿ ಸಾಕಲೋಕ ಮಮರಾನ್ತತ್ಪಾಶನಂ ಭುಂಜತೇ | ಕ್ಷೋಣೇಂ ರಕ್ಷತಿ ಕೃಷ್ಣರಾಜ
88. ನೃಪತೌ ಸರ್ವೇ ಲಭಸ್ತೇ ಜನಾ ಮೃದ್ವನ್ಯಂ ಮೃದುರಾಂಬರಂ ಮೃಗಮದಂ ಚಾಮೀಕರಂ
89. ಚಾಮರಂ | ಕಂದಪದ್ಯ | ಎರೆದರ್ಗಿವಪು ಸುರತರು ಸುರಮಣ ಸುರಶುಗಲೆರೆಯದಗ್ಗಿಂ
90. ಲ್ಲೀವಂ | ಮರನುಂ ಮಣಯುಂ ಪಶುಲುಂ ದೊರೆಯೆ ಶ್ರೀಕೃಷ್ಣರಾಜ ಧರಣೀಶ್ವರನೋಳ್
91. || ಶರಣಾಗತರಂ ರಕ್ಷಪ ಬಿರುದಂ ಶಿವಿ ಕೃತಯುಗಕ್ಕೆ ಪ್ರೇತಗೆ ರಾಮಂ | ವರಕೃಷ್ಣಂ ದ್ವಾಪ
92. ರದೊಳ್ಳಿರಿಸಿದನೀ ಕಲಗೆ ಕೃಷ್ಣರಾಜ ನರೇಂದ್ರಂ | ಮದ್ವಾನಂ ಸುರಭೂರುಹನ್ನಿರಯತೇ
- ಯಚ್ಚಿಸ್ತು
93. ರಾಧೀಶ್ವರಂ ಯತ್ಪ್ರೀರ್ತು ಸುರನಿಶ್ಚಗಾಂ ಸುರಗುರುಂ ಯದ್ವುಧಿರಿತ್ಯಾಕಲ | ಯಚ್ಚಾಧ್ಯಂಧ್ರಿಪತಾ
- 94.ಂತ್ರಿಣೀಶ್ವ ನಯನ ಪ್ರೋದ್ಯತ್ಕರಾಳಾನಲಂ ಸೋಯಂ ಸತ್ಯಪರಾಕ್ರಮೋ ವಿಜಯತೇ
- ಶ್ರೀಕೃಷ್ಣರಾಜೋ
95. ನೈಪಃ | ಇತ್ಯಂ ಸಮಸ್ತ ನೃಪರತ್ನ ಕಿರೀಟ ನೃತ್ಯದಾಪ್ನಾನಚೇ | ಚಟುಲ ನಾಟಕ ಸೂತ್ರಧಾರಃ ಶ್ರೀ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

96. ಕೃಷ್ಣರಾಜನೃಪತಿನ್ನಕಲಾಂಶ್ಚ ಧರ್ಮ್ಯಾನ್ಯುರ್ವನ್ನಧಾಚ್ಯುತ ಕೃಪಾಪತಿ ಬ್ರಂಹಣಾರ್ಥಂ | ಶ್ರೀ
97. ನಿವಾಸ ಯತೀಂದ್ರಸ್ಯ ಕೃಪಯಾ ಪರಿಪುಷ್ಪಯಾ ಶ್ರೀವೈಷ್ಣವಪ್ರಿಯಾ ಕೃಷ್ಣರಾಜೇನ್ಮೂಲೇ
98. ತೀವರಾಜತೇ | ರಾಜಧರ್ಮೋಣ ಸತತಂ ರಂಜಯನ್ನಿಬಿರಾಃ ಪ್ರಜಾಃ | ಸುಧಾಂತುರಿವ ಭೂತಾನಾ
99. ಶುಭಂಯು ರಥವತ್ಸದಾ | ಯಸ್ತಿನೃಂಜಯತಿ ಮಹೀಂ ದೇವದ್ವಿಜ ಬಂಧು ಮಿತ್ರವರ್ಗ್ಯಾಣಾಂ
100. ಪ್ರಕೃತೀನಾಂ ಪ್ರಬಲಮಭೂತ್ಪ್ರಸಿಃ ಪುಷ್ಪಿಜ್ಜಯತ್ಸ ಧರ್ಮ್ಯಶ್ಚ | ಸೋಯಂ ಪಶ್ಚಿಮ ರಂಗರಾಜ
101. ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀ ನಾರಾಯಣ ಪಾದ ಪದ್ಮಜಯುಗೀವಿಸ್ತ ಸ್ವಿಷ್ಯಗೈರಃ | ಪ್ರತ್ಯ
102. ರ್ಪಿ ಕ್ಷಿತಿಪಾಲರತ್ನ ಮಕುಚೇ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂ ದೇವ ಬ್ರಾಹ್ಮಣ ರಕ್ಷಣಾಯ ಜಗತೀ
103. ಸಾಮ್ರಾಜ್ಯದೀಕ್ಷಾಂ ಏಹರ್ನ | ಸರ್ವಾಣ ದಾನಾನಿ ಸದಾಧೀಚೇಧ್ಯಃ ಕುರ್ವ್ಯನ್ಮದಾ ಕೃಷ್ಣನೃಪಾಲ ಚ
- 104.ಂದ್ರಃ | ತೇಷೋತ್ಕಮಂ ದಾನ ಮತೀವ ಲೋಕ ಭೂದಾನ ಮೇವೇತಿ ಕೃತೀ ವಿದಿತಾ |
- ಸ್ಯಾಚಾರ್ಯ ಪ್ರಿಯತಿಪ್ಪಾ
105. ಯ ಸಾಂಗಾದ್ಯಯನಶಾಲಿನೇ | ಸಮ್ಯಗಾಚಾರ ನಿಷ್ಠಾಯ ಸಾತ್ವಿಕಾಯ ಕುಟುಂಬಿನೇ | ಸಿಂಹ್ಯ
106. ಪೈರುಮಾಳ್ವಾ ಮ್ನೇ ಭಾರದ್ವಾಜಾಯ ಪಾತ್ರಭೂತಾಯ | ಗ್ರಾಮಂ ಪ್ರಾದಾತ್ಪ್ರೇಮಾ
- ಭೂಮೀಂದ್ರಃ |
107. ಸರ್ವಸಸೈವತ್ಪ್ರೀಮಂ | ಸಗ್ರಾಮೋ ಹೂಯ್ಯೇದೇಶೇ ಹೂಗನ್ಮಾಡು ಸಮೀಪತಃ ನಾಗಮ
108. ದ್ವಲ ಸಶ್ವಸ್ಯ ನಗರಸ್ಯ ಸ್ಥಲೇಸ್ಥಿತಃ | ಹುಳ್ಳೇನಪಳ್ಳೇ ಸಂಜ್ಞೋಯಂ ಕೂಪಲು ದ್ವಿತಿಯಾನ್ವಿತಃ
109. ತಸ್ಯೈತಸ್ಯ ಚತುಸ್ಸೀಮಾ ನಿರ್ಣಯಾದಿ ಪ್ರಬೋಧಕಂ ವರಾಹ ಮುದ್ರಾ ಸಂಯುಕ್ತಂ ಸ್ವಹ
110. ಸ್ತಾಕ್ಷರ ಚಿನ್ವಿತಂ | ಆ ಚಂದ್ರಾಕೃಸ್ಥಿತೇಃ ಕರ್ತೃ ತಾಮ್ರ ಶಾಸನ ಮುತ್ರಮಂ | ದಾತವ್ಯಮುತ್ಯಪ್ತ

111. ತಿಮ ಕೃಷ್ಣರಾಜ ಮಹೀಪತಿಃ | ಶ್ರೀರಾಮಾಯಣ ಪೂರ್ವಕ ತಿರುಮಲೆಯಾರ್ಯಂ ಕವಿ
 112. ಸಮಾಹೂಯ | ಅದಿಶಛಾನನ ಪದ್ಯಾನ್ವಿರಚಯ ಪಲಕಾಸು ಲಿಖಿಸುಖಾಯೇತಿ | ದಾ
 113. ತುಃ ಪ್ರತಿಗೃಹೀತುಶ್ಚ ಸರ್ವ ಧರ್ಮಾರ್ಥ ಸಾಧನಂ | ತೇನೈವ ವಿದುಷಾಚೇದಂ ಲಬ್ಯತೇ ತಾಂಬ್ರ
 114. ಶಾಸನಂ || = || ಸ್ವಸ್ತಿ ಶ್ರೀನಾಥ ನಾಭೀ ನಳಿನ ಭವ ವಿಧಾತುರ್ದ್ವಿತೀಯೇ ಪರಾರ್ಥೇ ನ್ಯಾಯೇ
 115. ವಾರಾಹ ಕಲ್ಪ ಪರಿಣಮತಿ ಮನೋರಂಥರೇ ಸಪ್ತಮಸ್ಯ | ಅಪ್ಪಾವಿಂಶೇ ಯುಗೇನ್ನಿನ್ಮಲ
 116. ಸಮಯಮುಖೇ ಶಾಲಿವಾಹೇ ಶಕಾಬ್ದೇ ಭೂತೇ ಶೈಲಾರಣ್ಯವರ್ತು ಕ್ಷಿತಿ ಪರಿಗಣಿತೇನಂತರೇ
 ವರ್ತಮಾ
 117. ನೇವರ್ಷೇ ವಿಶ್ವಾವನಾಶ್ವಯುಜೇ ಪಕ್ಷೇಚ ಪಾಂಡವೇ | ಪಾರ್ಣವಾಸ್ಯಾಂ ರವೇವ್ವಾರೇ
 ತಾರೇತ್ರಾ
 118. ಶ್ವಿನಿ ಸಂಜ್ಞಾಕೇ | ವಜ್ರಯೋಗೇ ಭದ್ರನಾಮ್ನಿ ಕರಣೇ ಗ್ರಹಣೇ ವಿಧೋಃ ಪುಣ್ಯಕಾಲೇಮಹೀ
 119. ದಾನಂ ಕರ್ತುಂ ಪೃಥ್ವೀಂದ್ರ ಪುಬ್ಧವಃ | ದ್ವಾರವತಿ ನಗರಾಗತ ಯಾದವ ಭೂಪಾಲ ಪುಣ್ಯ ಫಲ
 120. ಸನ್ಮಾನಃ | ಅರ್ಥಿಜನ ಕಲ್ಪಶಾಖೀ ಪ್ರತ್ಯರ್ಥಿವ್ರಜ ಸಪಕ್ಷ ಪರ್ವತ ಪಜ್ರೀ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಃ
 ಶ್ರೀ
 121. ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ | ಪ್ರಾಥಮ್ಯತಾಪವೀರೋ ನರಪತಿ ರಾತ್ರೇಯ ಗೋತ್ರಸಂಜಾತಃ |
 ಗುಣಸಿಂಧು

ಗೋತ್ರ ಸಂಜಾತಃ ಗುಣಸಿಂಧು

ನಾಲ್ಕನೆಯ ಹಲಗೆ : ಮುಂಭಾಗ--

122. ರಾಶ್ಯಲಾಯನ ಸೂತ್ರೀ ಕ್ಷತ್ರಿಯವರಶ್ಚ ಬುಕ್ಷಾಖೀ ಚಿಕದೇವರಾಜ ಪಾತ್ರಃ ಪುತ್ರಃ
 123. ಕಂಠೀರವ ಕ್ಷೀರೀಂದ್ರಸ್ಯ | ಅಪ್ರತಿಮ ಕೃಷ್ಣರಾಜಃ | ಶ್ರೀಮಾನಶ್ರಾಂತ ದಾನಸುರಭೂ
 124. ಜಃ | ಭಾರದ್ವಾಜಾಯಾಪಸ್ತಂಬಾಯ ಯಜುಶ್ರುತಿ ಪ್ರವೀಣಾಯ | ತಿರುನಾರಾಯಣ ಪೆ
 125. ರುಮಾಳ್ವಾತ್ರಾ ಯಾಳಘು ಶಿಂಗಿಯ ಪುತ್ರಾಯ | ಶಿಂಗ್ಯಪ್ಪರುಮಾಳ್ವಾಮ್ಮೇ ಗ್ರಾಮಂ
 126. ಹುಳ್ಳೇನಹಳ್ಳಿಮಭಿರಾಮಂ | ಕರಡ್ಕಳ್ಳಿ ಮರಳಿಕೆರೆ ಕಲಿನಾಥ ಪುರೋಹರಳುಹಳ್ಳಿರತ್ನೇ
 127. ತೈಃ | ಸಂಯುಕ್ತ ಮುಪಗ್ರಾಮೈಶ್ಚತುರ್ಭಿರಪಿ ಸನ್ಯಯುತ ಚತುಸ್ಸೀಮಂ | ನಿಧ್ಯಾ
 128. ದೃಷ್ಟಕ ಸಹಿತಂ ಸಾರಾಮಂ ಗ್ರಾಮ ಪಂಚಕಂ ರಾಜಾ | ಪಾವನತರ ಕಾವೇರೀ ಕಲ್ಲೋಲಾಸಾ
 129. ಲಪೂತಸಾಲಪರೀತೇ | ಶ್ರೀರಬ್ಬ ಪಟ್ಟಣಾಪ್ತೇ ಪಶ್ಚಿಮರಬ್ಬೇ ಕ್ಷಪಾದ ಪಣ್ಯಕ್ಷೇತ್ರೇ |
 130. ಘಣಿಪರಿಬೃಥ ಪರ್ಯಚ್ಛೇ ಶ್ರೀಭೂಮಿಭ್ಯಾಂ ಸುಖೇನ ತಯಿತಸ್ಯ | ರಜ್ಜೇಶಸ್ಯ ರಮಾಕರಲಾ
 131. ಲಿತಪಾದಸ್ಯ ಸಂನ್ನಿಧಾ ತಪ್ಪೀತ್ಯೈಃ | ಸೋಮೋಪರಾಗಕಾಲೇ ಭೂಮಿಂ ಪ್ರದದಾಮಿ ಮೈಷ್ಣವಾ
 132. ಯೇತಿ | ಪ್ರಾದಾತ್ಯುಷ್ಣಾಪ್ಪಣಮಿತಿ ಭೂದಾನಂ ದಾತ್ಯಕೃಷ್ಣರಾಜೇಂದ್ರಃ |
 ಇತಃ ಪರಮುಪಗ್ರಾಮ
 133. ಪ್ರಧಾನ ಗ್ರಾಮ ಗೋಚರಂ | ಚತುಸ್ಸೀಮಾ ನಿರ್ಣಯಾದಿ ಲಬ್ಯತೇ ದೇಶಭಾಷಯಾ || ಹುಳ್ಳೇನ
 134. ಹಳ್ಳಿಗ್ರಾಮದ ಚತುಸ್ಸೀಮೆಯೆಲ್ಲೆ ವಿವರ | ಕರಡಿಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು ದಂಡಿನ ಹ
 135. ಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಬ್ಬಲು | ಬಿಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ನರಿಗಲ್ಲ ತೊಟ್ಟಿಗೆ ಬಡಗಲು |
 136. ಈ ಮಧ್ಯ ಹುಳ್ಳೇನಹಳ್ಳಿ ಚತುಸ್ಸೀಮೆ | ಕರಡ್ಕಳ್ಳಿಚತುಸ್ಸೀಮೆ | ನೆಲ್ಲಕೆರೆಯೆಲ್ಲೆಗೆ ಮೂ
 137. ಡಲು | ಹರಳು ಕೆರೆಯೆಲ್ಲೆಗೆ ತೆಬ್ಬಲು | ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು ದೊಡ್ಡ
 138. ಯಕ್ಕಟಿ ಯೆಲ್ಲೆಗೆ ಬಡಗಲು || ಮರಳಿಕೆರೆ ಯೆಲ್ಲೆ ಚತುಸ್ಸೀಮೆ | ಕಲ್ಲಿನಾಥಪುರದ ಯೆಲ್ಲೆಗೆ ಮೂಡಲು
 139. ಹುಳ್ಳೇನಹಳ್ಳಿ ಯೆಲ್ಲೆಗೆ ತೆಬ್ಬಲು | ನರಿಗಲ್ಲ ಯೆಲ್ಲೆಗೆ ಪಡುವಲು | ಚಿಕ್ಕ
 ಯಕ್ಕಟಿಗೆ ಬಡಗಲು | ಕಲ್ಲಿನಾಥ ಪು

140. ರದ ಚತುಸ್ವೀಮೆ ವಿವರ ಮಾದಿಹಳ್ಳಿಗೆ ಸಲುವ ಕೆಂಪೇಗೌಡನ ಕೊಪ್ಪಲಿಗೆ
ಮೂಡಲು | ಹರಳಕೆರೆಗೆ ತೆಬ್ಬಲು |
141. ಮರಳಿಕೆರೆ ಯೆಲ್ಲಗೆ ಪಡುವಲು | ಮಾದಿಹಳ್ಳಿಗೆ ಮಾರನಕೊಪ್ಪಲಿಗೆ ಬಡಗಲು ||
ಹರಳಕೆರೆ ಚತುಸ್ವೀಮೆ |
142. ಕಳ್ಳನಕೆರೆ ಮೂಡಲು | ತಟ್ಟೇಹಳ್ಳಿಗೆ ಸಲುವ ಚಿಕ್ಕಲಿಂಗನ ಕೊಪ್ಪಲಿಗೆ
ತೆಬ್ಬಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲಗೆ
143. ಪಡುವಲು | ಕರಡಿಹಳ್ಳಿಗೆ ಬಡಗಲು ||೫|| ಇಂತೀಬದು ಗ್ರಾಮಕ್ಕೆಂ ವೊಟ್ಟು
ಚತುಸ್ವೀಮೆ ವಿವರಮಾವು
144. ದನೆ | ನೆಲ್ಗಕೆರೆ ಯೆಲ್ಲಗೆ ಮೂಡಲು | ದಂಡಿನಹಳ್ಳಿ ಯೆಲ್ಲಗೆ ತೆಬ್ಬಲು |
ಬಿಂಡೇನಹಳ್ಳಿ ಯೆಲ್ಲಗೆ ಪಡುವ
145. ಲು ದೊಡ್ಡಯಕ್ಕುಟ ಯೆಲ್ಲಗೆ ಬಡಗಲು || ಇಂತಿ ಚತುಸ್ವೀಮೆಗೊಳಗಾಗಿರುವೀ ಕರಡಿಹಳ್ಳಿ ಕಲಿನಾಥ
146. ಪುರ ಹರಳಕೆರೆ | ಮರಳಕೆರೆ | ಹುಳ್ಳೇನಹಳ್ಳಿ | ಎಂಬೀಗ್ರಾಮಂಗಳ್ಳಿದಕ್ಕಂ ಪ್ರತ್ಯೇಕವಾಗಿಯು
147. ವರವಲ ಚತುಸ್ವೀಮಾ ಪ್ರದೇಶದಲ್ಲ ಪ್ರತಿಷ್ಠಾಪಿತಗಳಾಗಿರುವ ವಾಮನ ಮುದ್ರಾಂಕಿತ ಶಿಲೆಗಳಂ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

148. ಪರಿವೇಷ್ಟಿತ ಮಾಡಿ ಗ್ರಾಮಂಗಳ್ಳೆ ಸಲೂ ಭೂಮಿಗಳೊಳಗುಂಟಾದ ಗದ್ದೆಬೆದ್ದಲು ತೋಟ
149. ತುಡಿಕೆ ಅಣ್ಣ ಚಟ್ಟು ಕಟ್ಟು ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಮಗ್ಗ ಮನವಣ ಸುಬ್ಬ ಪೊಮ್ಮು
150. ಸುವರ್ಣಾದಾಯ ಕಾಣಿಕೆ ಬೇಡಿಗೆ ಗ್ರಾಮಾದಾಯ ಚರಾದಾಯ ಹೋರಾದಾಯ ಇ
151. ವು ಮುನ್ನಾದ ಆ ಸಕಲ ಸ್ವಾಮ್ಯವೂ ಈ ಶಿಂಗ್ಯಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
152. ಸಲುವುದು | ಇಂದು ಮೊದಲು ಈ ಹುಳ್ಳೇನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವು ಇದರುಪಗ್ರಾಮ
153. ಸಹಿತವಾಗಿ ಈ ಶಿಂಗ್ಯಪ್ಪೆರುಮಾಳಯ್ಯ ಮಾಡುವ ಅಧಿಕೃತ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ
154. ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕಂ ಸಲ್ಲದು | ಮತ್ತಮೀ ಹುಳ್ಳೇನಹಳ್ಳಿ ಮುಂತಾದ ಗ್ರಾಮೋಪಗ್ರಾಮ
155. ಂಗಳ ಚತುಸ್ವೀಮೆಗಳೊಳಗಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣಾಕ್ಷೇಣ್ಯಾಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂ
156. ಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು ಮೀ ಶಿಂಗ್ಯಪ್ಪೆರುಮಾಳಯ್ಯಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ
157. ಶಾಶ್ವತವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ ಸ್ವಾಯಿಯಾಗಿ ಸಲ್ಲದುಯೆಂದು | ಆತ್ಮೀಯಗೋತ್ರ ಶಿಬರಾ
158. ಲಂಕಾರ ಕಲ್ಪಶಾಯಿಯಂ ಆತ್ಮರಾಯನ ಸೂತ್ರ ಶೋಭಾವತ ಸುಪರ್ವ್ವ ಮಣಯುಂ ಶುಕ್ಲಾಬಾ
159. ಪ್ರಖ್ಯಾಪಕ ಸುಧಾರಸ ಪಲಮುಮೆನಿಸಿ ಪ್ರಸಿದ್ಧಿವೆತ್ತ ಚಿಕದೇವ ಮಹಾರಾಜೋಡೆಯರವರ
160. ಪಾತ್ರರುಂ | ಕಂಠೀರವ ನರಸರಾಜೋಡೆಯರವರ ಸುಪುತ್ರರುಂ | ಚರಾಜಮಾಂಬಾ ಗರ್ಭಾ
161. ಮೃತಾಂಡೋಧಿ ರಾಕಾಸುಧಾಕರರುಮಪ್ಪ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
162. ಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಧರಣೀ ವರಾಹ ಬಿರುದನುದ್ಧಂಡ ದೋರ್ಧ್ವಂ
163. ಡ ಸಂಗ್ರಾಮರಾಮ ರೋಕ್ಮೈಕವೀರ ನರಪತಿ ಮಹೀಶೂರಾಪ್ರತಿಮ ಕೃಷ್ಣ ರಾಜೋಡೆಯ
164. ರವರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ತಾಮ್ರ ಶಾಸನ || ಏಕೈವ ಭಗನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂ
165. ಭುಜಾಂ | ನಭೋಹ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ
166. ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ | ದಾನಾತ್ವೈರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛೃತಂ ಪದಂ | ಸ್ವ
167. ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
168. ಲಂ ಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಶ್ಚಿವ್ಯರ್ಷ ಸಹಸ್ರಾ

169. ಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೈಪಾಣಾಂ
ಕಾಲೇ ಕಾಲೇ ಪಾ
170. ಲನೀಯೋ ಭವತ್ಯಃ | ಸರ್ವಾಸೇತಾನಾಂನಿಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯಯೋ ಭಯೋ
ಯಾಚತೇ ರಾ
171. ಮಚಂದ್ರಃ | ಶ್ರೀ ರಾಮಾಯಣ ಭಾರತ ಪಾರಾಯಣ ಏಕಿತವ್ಯತ್ರನಾ ಕೃತಿನಾ | ಕವಿನಾ ತರು
172. ಮಲೆಯಾಚಾರ್ಯೇಣೇದಂ ತಾಮ್ರಶಾಸನಂ ಲಬಿತಂ ||-|| ೦ ||-||

ಶ್ರೀ ಕೃಷ್ಣರಾಜಃ

I B :—

1. ಶುಭಮಸ್ತು
2. ಪಾತು ಕ್ರಿಣಿ ಜಗಂತಿ ಸಂತತಮಕೃಪಾರಾಕ್ಷರಾಮುಕ್ಷರನ್ ಕೌಡಾ
3. ಕೌಡ ಕಂಠವರಸ್ಸ ಭಗವಾನ್ಯಸ್ಯೈವ ದಂಭುಕುರೇ | ಕುಮಃ ಕ
4. ನ್ವದಿ ನಾಲ್ತತಿ ದ್ವಿಗಸನಃ ಪವಂತಿ ದಿಗ್ವದಂತಿನೋ ಮೇಃ ಕೋಶನಿ ಮೇದಿ
5. ನೀ ಜಲಜಾತ ವ್ಯೋಮಾಪಿ ರೋಲಮ್ಬತಿ | ಹರೇಕ್ಷಿಲಾ ವರಾಹಸ್ಯ ದಂಭಾ
6. ದೃಢಸ್ಸ ಪಾತು ವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರ ಭಾತ್ರಿ ಛತ್ರ ತ್ರಿಯಂ
7. ದಧೌ | ಜಯತಿ ಭುವನ ಜನ್ಮಸ್ಥಮ ಭಜ್ಞಾದಿ ಲೀಲಂ ಸಹಜ ಸಕಲ ಕಲ್ಯಾಣೀಕತಾ
8. ನಂ ಮಹೀಯಃ | ಅಪಿ ಚ ನಿಖಿಲ ಹ್ರೇಯ ಪ್ರತ್ಯನಿಕಂ ತದೇಕಂ ವಠದಲ ಶಯನೀಶ್ಯಂ
9. ಬ್ರಹ್ಮ ಲಕ್ಷ್ಮೀ ಸಹಾಯಂ | ಪುರುಪಾನವಿದ್ವಿಗೇಷಾಂ | ದೃಢಾ ದಯಾಮಾನ ಮಾನಸಸ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮಸ್ಯ ನಾಭಿ ಪುಷ್ಕರ ಗಂಭೀರ ಹಿರಣ್ಯಗಂಭೀರಭೂತ್ | ಪ್ರಜಾಪತೇರತ್ರಿ
11. ರ್ವೇರಿನ್ದು ರಿನ್ದೋವೈಧೋ ಬುಚಾತ್ | ಪುರುರವಾಸ್ತತಶ್ಚಾಯುರಾಯುಷೋ ನಹುಪೋ
12. ಜನಿ | ಯಾತಿರ್ನಹುಪಾದಾಸೀದಯಾತೇರ್ಯದು ಭೂಪತಿಃ | ಡಾರಕಾ ನಗರೋಪಾಂತೇ ಸ
13. ಸಂತತಾ ತಸ್ಯ ಸಂತತಿಃ | ತಸ್ಯಾಂ ಕ್ಷುತಾವತಾರಾಃ ಕತಿಚನ ಕರ್ಣಾಢಿ ದೇಶಮಾಜಗಮುಃ | ಯ
14. ದುಗಿರಿ ಶಿಖರಾಭರಣ ಕುಲದೈವತಮೀಕ್ಷಿತು ರಮಾರಮಣಂ | ರಾಮಣಿ
15. ಯಕ ಮಾಲೋಕ್ಯ ದೇಶಸ್ಯಾಸ್ಯ ಸಮುತ್ಸುಕಾಃ | ಅಶ್ವೈವ ವಸತಿ ಚಕುರ್ಮಹೀ
16. ಶೂರ ಪುರೇವೇ | ತೇವಾಸೀದರಿಗೋಭೂಮ ಘರಡೋ ಬೇಡುಚಾಮರಾದ್ | ಪ್ರಾಪಾ
17. ಸ್ತೇಮ್ಬರ ಗಂಢಾಖ್ಯಂ ಪ್ರಾಪ್ಯ ಬ್ರಹ್ಮದಮೃಜಿತಂ | ಸುತಾಸ್ತಯೋಸ್ಯ ತೇವಾಧಸ್ತಿ
18. 'ಮರಾಜಮಹೀಪತಿಃ | ಆಸೀದನ್ತರಸ್ತಸ್ಯ ಸೋದರಃ ಕುಣಭೂಪತಿಃ | ಆಸೀದಸ್ಯ ಕನಿ
19. ಯಾಶ್ರಾಮ ನೃಪಸ್ತವ್ಯ ಸದ್ಗುಣ ಗರಿಯಾನ್ | ರೇಮಡಿವೇಕ್ಷುಡ ಮಾ ಜಾವಜಯ-
20. ಛೋ ರಾಮರಾಜ ಸೇನಾನ್ಯಂ | ಚತ್ವಾರೋಸ್ಯ ಕುಮಾರಾನಿ ಸ್ಸಹಶಾಸ್ತೇ ಪರಸ್ಪರಂ ಸಹ
21. ಶಾಃ | ಜಾತಾ ವಿಜಯ ಸಹಾಯಾ ಸ್ವಾಕ್ಷಾದಿವ ಸಾಧನೋಪಾಯಾಃ | ತೇವಾದಿಮೋ ರಾ
22. ಜ ಧರಾಧಿರಾಜಸ್ಸಂಪ್ರಾಮ ಭೂಮಿ ಕಿಲ ಸಪ್ರತಿಭಂ | ಗರ್ವೋಜ್ಜನಿಹಾರುಗ ಹಠಿಲ ನಾಥ

II a :—

23. ಮಪೌಠ ಯದ್ರಾಜಿ ಕಶಾಭಿವಾತೈಃ | ಜಿತ್ವಾ ತಿಸುಮಲ ರಾಜಂ ಹೃತ್ವಾ ಶ್ರೀರಂ
24. ಗ ಪದ್ಮನಿಹಾಸೌ | ಸಿಂಹಾಸನ ಮಥಿತಿಪ್ಪನ್ನವ ಭವತ್ಸಾರ್ವ ಭೂಮ ಸಾಚ್ಚಾಜ್ಯಂ
25. ತಸ್ಯಾನುಜೋ ಬೇಡುರ ಚಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ವೈರರಾಜಃ | ಯಶೋಪವಿ
26. ತಾಕೃತಿಮಿಃ | ಕ್ಷತೈರ್ದ್ರಾಗ್ರಣಾಕ್ಷಣ ಯನ ಹತಾ ಗಣೇಯಾಃ | ತಸ್ಯಾಸೀದ್ದೇವರಾಜೇ
27. 'ದ್ರಸ್ತೋದರಸ್ಸಮನಂತಃ | ಚನರಾಜಾನುಜೋ ಯಸ್ಯ ಜಿಣ್ಣೋರ್ವಿಷ್ಣು ರಿವಾಜನಿ | ಅ
28. ಸ್ಯ ಶ್ರೀ ದೇವರಾಜೇದೊರನುರಂಜಯತಃ ಪ್ರಜಾಃ | ಚತ್ವಾರೋ ಜಹ್ನಿರೇ ಪಕ್ಷುನೀಯದನಸ್ಯೇವ
29. ನಂದನಾಃ | ದೊಡ್ಡದೇವರಾಜ ನಾಮಾ ತೇಪಾಮಾಧೋ ಸ್ವೂಜ್ಜಹೋ ನಿಯತಂ ಯದ್ವಹಿ ಕಾ

30. व विवर्धनैर्नित्यं परिवर्धते निजैरनुजः । लक्ष्मण इव द्वितीयस्तेषु श्री चिकदेव
 31. राजेन्द्रः । मनसा बचसा वपुषा तमुपास्ते भ्रातरं ज्येष्ठं जयति शुभगु
 32. णैः स्वैरद्वितीयस्तृतीयः श्रितजन सुरभूज श्रीनिधिद्वंद्वराजः । परिचरति
 33. मुदायं भव्य कर्म्मनुजन्मा स खलु मरिय देव क्षमापतिस्सत्यस
 34. धः । अस्याग्रजन्मनो दीडु देवराज महीभुजः । धर्म्मं प्रत्यनुरुपासी
 35. दमुतांवा यशश्विनी । साहि रामादिवा मुष्मात्सीता कुश लवाविव
 36. आसुत चिकदेवेन्द्र कटीरव महीपति । तयोर्जायान्गुणैः श्रेया
 37. न्शूर स्सर्व्व कलाधरः । उदारश्चिकदेवेन्द्र उपेन्द्र इव विश्रुतः । कंसाराति
 38. ययाति विक्रम मुखैरुत्सिता प्राक्तनैर्यस्योदार गुणैरियं
 39. प्रकटिता चांद्रोकुलभ्युन्नतिः । पातिव्रत्यमुपैति यत्र च जय
 40. श्रीस्सद्गुणांभोनिधिस्सौम्य कीर्त्तिवधू स्वयंवर पतिः श्रीचिकदे
 41. वाधिपः । सर्व्वशोणिभृतां शिरस्सुकलयन् पादार्पणं प्रत्यहं पुष्प
 42. न्भूरिकलानिजैर्व्वसुकुलैराशाः परं पूरयन् । सम्मार्गे प्रथयन्
 43 to 49 in Kannada language
 49. . . . पृथोः कथामुथा भवन्नलामिदागल
 50. तदार घोर खड्गतागतक्ष कात्तैवीर्यं कीर्त्तनं । दिलीप भूपतेर्यशः कशर्म्मया
 51. तु धर्म्मतो धरातलं प्रशासतीह चिकदेव भूवरे । सतीषु मान्यासु
 52. सतीषु तस्य श्रीदेवमांवा महिषी नृपस्य । कान्तासु कान्तासु रथांग
 53. वाणील्लक्ष्मीरिवेयं हृदयङ्गमाभूत् । शक्तिः परामूर्त्तिरियं मुरारे
 54. शरीरिणीवा करुणा तदीय्या । भूलोकपुण्यैरवतारितेयं नान्येति
 55. मान्ये महि देवमांवा । तथा देव्या साकं महित चिकदेवेन्द्र नृपतिश्च
 56. राङ्गवैवराज्यं जितसकल सामन्त समितिः । द्विजान्देवान्वन्धून्विबिध विबुधा
 57. न्संश्रित जनान्परित्रातुं लक्ष्मीपतिरिव बभूवास्य जगतः । तस्माच्छ्रीचिक
 58. देवाक्षप मकुट मणिहैवमांवा धामाब्धौ विष्णोरंशेन जातस्स जयति
 59. सततं राजकंटीरवेन्द्रः । यस्सत्ये रामचन्द्रस्सकलरिपुवनो
 60. त्पादनेयः करीन्द्रः सम्मार्गे पूर्णचन्द्रश्शुभगुण निचयेयस्स
 61. यं यादवेन्द्रः । सजयति विद्या लोल स्सकलारि नृपाल शासने का
 62. लः । कल्याण गुण सुशीलः कंटीरव नरसराज भूपाल । राजकुलाब्धि
 63. शशांकः शूरो धरणीवराह विरुदांकः । रणसीमनि निशंकस्तूरणीनिव
 64. हेनवीन मीनांकः । लुण्ठितशात्रव मदगज कंठगलद्रक्तधार विग्रह रुचि
 65. रः । कंटीरव इव विलसति कंटीरव नरसराज ओडेयोयं । ग्रामे ग्रामे
 66. भूरिमुष्टाजदानं देवस्थानान्युत्सवास्तेषु नित्यं । मार्गे मार्गे सद्
 67. नानि प्रपाश्र्य शासत्युर्व्वी राज कंटीरवेन्द्रे । कंटीरव क्षमापति धर्म्मपत्नी
 68. चल्वाजमांवेति जगत्प्रसिद्धा । ज्ञायानुवृत्त्या भवदात्मभर्त्तुं रामस्य सीतेव गु
 69. णाभिरामा । तस्यां कंटीरवाजनि यदुपतिदैवकीर्णैर्भिक्षधौ शौरे कृष्णा
 70. धरित्रीमवतुमिव सुतः कृष्णराज क्षितीन्द्रः । संप्राप्ता यस्य जन्मोत्सव पटह
 71. रबादागतादर्थि सात्याद्रीतात्प्रत्यर्थि वृन्दादधिक विजयिता चिकदेवेन्द्र
 72. माशु । अरुण पाणि तलोदर रक्षितैरमल शंखथाङ्ग सरोवहैः
 73. अपि समाकलनेन रमा भुवोर्हरिर्मथि मही कृष्ण महीपति । आनर्ब्ध
 74. यं कुलपति चिकदेवराजो भक्त्या खहस्त धृतया निज मुद्रया च । पौ
 75. त्रो भवत्स कृपयास्य स एव कृष्णो नाम्ना गुरुस्तमकरोत् किल कृष्णराजं

76. अलंकियाङ्गेष्विह रुक्मिणीय्यं वक्त्रांबुजेवागियमत्र सत्या श्री कृष्ण रा
77. जे बलभद्र योगोप्यसौ स्फुटं शंसति कृष्ण भावं । गांभीर्यं गरिमा
78. मतिर्मधुरिमादाक्ष्यं दया धीरता प्रागल्भ्यं पटुता प्रधान परता प्रेम
79. प्रसन्नागिरः । इत्थं ये चिकिदेव भूभुज महाराजे महांतो गुणास्तान्स
80. र्वानिह कृष्णराज नृपतौ साक्षाद्वेक्षा महे । वृष्णिवंश सुधाव्धीनदुः कृष्णराज
81. महीपति । विष्णुरेव स्वयंनोचेन्नैष्णव श्रीरियं कृतः । श्री यादवा
82. चलपतेः कुलनायकस्य नारायणस्य नवरत्न किरीटमग्न्यं । संपत्सु
83. तस्य च तदुत्सव दिव्यमूर्तैस्सद्रत्न कंचुक मुदं चित मन्वकाशीत्
84. श्री वैकटाचलपतेः शुभदन्त चित्रां सौवर्णपट्ट घटितां शिबिकां सु
85. रम्यां । सर्वोत्सवाय स सुखास्तरणोपबर्हा भक्त्यार्पयत्सुमह
86. तीं कृति कृष्णराजः । पाताळे परिपालयत्यहिपतौ वाताशना भोगिनः
87. शके शासति नाकलोकममरास्सत्राशनं भुजते । शोणीं रक्षति कृष्णराज
88. नृपतौ सर्वे लभन्ते जना मृद्वं मृदुलांबरं मृगमदं चासीकरं
89. चामरं

89 to 92 in Kannada language

92. यद्दानं सुरभूहन्तिरयते यच्छ्रीसु
93. राधोश्वरं यत्कीर्तिं सुरनिस्तुगां सुरगुहं यद्विद्विरिधा किल । यच्छौर्यं द्विपता
94. विणेव नयन प्रोद्यत्कराळानलं सोयं सत्यपराक्रमो विजयते श्री कृष्णराजो
95. नृपः । इत्थं समस्त नृपरत्न किरीट नृत्यदाज्ञानटी । चट्टल नाटक सूत्रधारः श्री

III B:—

96. कृष्णराज नृपतिस्सकलांश्च धर्मात्कुर्वन्नथाच्युत कृपा पति ब्रह्मणार्थ । श्री
97. निवास यतीन्द्रस्य कृपया परिपुष्टया श्रीवैष्णव श्रिया कृष्णराजेंद्रो
98. तीव राजते । राज धर्मैण सतनं रंजियन्नखिलाः प्रजाः । सुधांशुरिव भूतानां
99. शुभदीयारभवत्सदा । यस्मिन्मंजयति महीं देव द्विजबन्धु मित्रवर्णाणां
100. प्रकृतीनां प्रबलमभूत्पुष्टिः पुष्टिर्जयश्च धर्मश्च । सोयं पश्चिमरंगराज
101. नगरी सिंहासनाधीश्वर श्री नारायण पाद पंकज युगी विन्यस्त विष्वग्भरः । प्रत्य
102. र्थिक्षितिपालरत्नमकुटी नीराजितांघ्रिश्चिरदेव ब्राह्मण रक्षणाय जगती
103. साम्राज्य दीक्षावहन । सर्वाणि दानानि सदा द्विजेभ्यः कुर्वन्मुदा कृष्णनृपाल च
104. द्रः । तेगेत्तमं दानमतीव लोके भूदानमेवेति कृती विदित्वा स्वाचार्यप्रिय शिष्य
105. य सांगाद्ययन शालिने । सभ्यगाचार निष्ठाय सात्विकाय कुण्डेविने । सिंग्य
106. प्येहमाळ नांश्च भारद्वाजाय पात्रभूताय । ग्रामे प्रादाप्येन्मा भूमीन्द्रः ।
107. सर्वं सत्यवत्सीमं । सग्रामो होयसले देशे दोगर्वाडु समीपतः नागम
108. ङ्गल संज्ञस्य नगरस्य स्थले स्थितः । हुळलेन हळळी संज्ञायं कोण्लु द्विनियादि
109. तस्यैतस्य चतुस्तीमा निर्णयादि प्रबोधकं वराह मुद्रा संयुक्तं स्वह
110. स्ताक्षर चिन्हितं । आवंद्रार्कस्थितेः कर्तुं ताम्रशासन मुत्तमं । दातव्यमित्यप्र
111. तिम कृष्णराज महीपतिः । श्री रामायण पूर्वक तिरुमलैयार्थ कवि
112. सुमाह्वय । अदिशच्छासन पद्यान्विरचय पलकासु लिख सुखायेति । दा
113. तुः प्रणिश्टीतुश्च सर्वधर्मात्थं साधनं । तेनैव विदुषा नैदं लिख्यते ताम्र
114. शासनं ॥—॥ स्वस्ति श्रीनाथ नाभी नल्लिन भव विधातुर्द्वितीयो परार्थेन्द्राद्ये
115. वाराह कल्पे परिणमतिमनोरन्तरे सप्तमस्य । अष्टाविंशे युगेस्मिन्कलि

116. समयमुखे शालिवाहे शकाब्दे भूते शैलार्णवकुक्षिति परिगणितेनन्तरे वर्त्तमा
 117. ने वर्षे निश्वावसाश्वयुजे पक्षेच पांडवे । पीर्णमास्यां रवेर्वारे नारेष्वा
 118. श्वनि संक्षिप्ते । वज्रयोगे भद्रनाम्निकरणे ग्रहणे विद्योः पुण्यकाले मही
 119. दानं कर्तुं पृथ्वीन्द्रपुङ्गवः । द्वारवति नगरागत यादव भूपाल पुण्य फल
 120. सन्तानः । अर्थिजन कश्यप शास्त्री प्रत्यस्थि वज्र सपक्ष पश्यत वज्री । श्रीमद्राजाधि
 राज्ञः श्री
 121. भूपाल परमेश्वरः । प्रौढप्रताप वीरो नरपतिरात्रेय गोत्र संजातः । गुणसिंधु

IV a:—

122. राश्वलायन सूत्री क्षत्रियवरश्च क्रक्षास्त्री । विकदेवराज पौत्रः पुत्रः
 123. कंठीरव क्षितीन्द्रस्य । अग्रतमिकृष्णराजः । श्रीमानश्रान्तदान सुरभू
 124. जः । भारद्वाजायापस्तंभाय यजु क्षुतिप्रवीणाय । तिरु नारायण पे
 125. र्माल् पौत्रायाल्लविय शिगिय पुत्राय । शिगयन्पेर्माल्नाक्षे ग्रामं
 126. हुळलेनहळिलमभिरामं । करद्यल्ल मरळिकेरे कलिनाथ पुरो हरळु हळिलरित्ये
 127. तैः । संयुक्तमुपग्रामैश्चतुर्भिर्भरपि सस्ययुत चतुस्सीमं । निध्या
 128. द्यष्टक सहितं सारामं ग्राम पंचकं राजा । पावनतर कावेरी कल्लोलास्फा
 129. ल पुत साल परीते । श्रीरङ्ग पट्टणाख्ये पश्चिमरङ्गक्षपाद पुण्यक्षेत्रे
 130. फणि परिवृढ पर्यङ्के श्रीभूमिभ्यां सुखेन शयितस्या रङ्गेशस्य रमाकर ला
 131. लित पादस्स सन्निधौ तत्प्रीत्यै । सोमोपराग काले भूमिप्रददामि वैष्णवा
 132. येति । प्रादात्कृष्णार्पणमिति भूदानं दातु कृष्णराजेन्द्रः । इतःपरमुपग्राम
 133. प्रधानग्राम गोचरं । चतुस्सीमा निर्णयादि लियते देशभाषया
 134 to 164 are in Kannada language
 164. एकैव भगिनी लोके सर्वेषामेव भू
 165. भुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा । दान पालनयोर्मध्ये
 166. दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युते पदं । स्व
 167. दत्ता दिगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फ
 168. लं भवेत् स्वदत्तां परदत्तां वा योहरेत वसुंधरां षट्दिवसं सहस्रा
 169. णि विष्टायां जायत किमिः । सामान्योयं धर्मसेतु नृपाणां काले काले पा
 170. लनीयो भवद्भिः । सर्वनिताम्भाविनः पार्थिवेन्द्राभ्यो भूयोयाचते रा
 171. मचन्द्रः । श्री रामायण भारत पारायण विहित वृत्तिना कृतिना । कविना तिरु
 172. मलेयाचार्येणेदं ताम्र शासनं लिखितं ॥—॥ ० ॥—॥

श्री कृष्णराजः

Transliteration

I A—

1. subham astu ।
2. pātu trim jaganti santatam akūpārād dharām uddharan kṛiḍā-
3. krōḍa-kalābaras sa bhagavān yasyaiva dāmshtṛāmpkurē । Kūrmah ka-
4. ndatā nālāt Dvirasanah patranti dig-dantīnō Meruh kōśati mēdi-
5. nī jalajatu vyōmāpi rōlāmbatī । Harēr līlā varābhasya dāmshtṛā-
6. daṇḍas sa pātu vah । Hēmādri-kalāsā yatra dhātṛichhatra-śriyam

7. dadhau¹ jayati bhuvana-janma-sthēma-bhangādililam sahaja-sakala-
kalyāṇaikatā-
8. nam mahīyaya¹ api cha nikhila-hēya-pratyanikam tadēkaṁ vaṭa-daḷa-
ṣayanīyayam
9. Brahma Lakshmi-sahāyam¹ purushān achid-avisēśhām¹ dṛṣṭvā
dayāmāna-mānasasya
10. tadā Purushōttamasya nābhī-pushkara-garbbhē Hiraṇyagarbbhōbhūt¹
Prajāpatēr Atri-
11. r Atrēr Indur Indōr b Budhō Budhāt¹ Purūravāstatasch-Ayushō Nahushō
12. jam¹ Yayātir Nabushādāsīd-Yayātēr-Yadu bhūpatiḥ¹ Dvārakā-nagarō-
pānte sa-
13. ntatā tasya sautatiḥ¹ tasyām kṛitāvatarāḥ katichana Karnāṭa-dēsam
ājagmuḥ¹ Ya-
14. dugiri śikharābharanam¹ kula-daivatam ikṣhitum Rāmā-ramanam¹
rāmaṇi-
15. yyakam ālōkya dēsasyāśya samutsukāl¹ atraiva vasatiṁ chakrur Mahi-
16. śūra purē varē¹ tēshv āsīd ari-gōdhūma-gharatṭō Bettachāmarāt¹
prāpā-
17. ntembara gandākhayam prājyam birudam ūrjitaṁ¹ sutās trayōśya tēshv-
ādyas Ti-
18. mma-Rāja mahipatiḥ¹ āsīd anantaras tasya sōdarah Krishṇa-bhūpatiḥ
āsīd asya kanī-
19. yāmś Chāma nripas sarvva-sadguṇa-gariyān¹ Rōmaṇi-venkaṭam ājāv
ajaya-
20. dyō Rāma Rāja sēnānyam¹ chatvārōśya kumārānis sadṛśās tē paras-
param sadṛi-
21. śāḥ¹ jāta vijaya-sahāyās sūkshād iva sādhanōpāyāḥ¹ tēshv ādimō Rā-
22. ja-dharādhirājas samgrāma-bhūmau kila sa-pratijñam¹ garvvōddhataṁ
Kāruga halli-nātha-

II A—

23. m apōthayad vāji-kaśābhghātaiḥ¹ jītvā Tirumala rājam bṛitvā Śrīraṁ-
24. gapattāṇam ihāsau¹ śiṃhāsanam adhitishṭhanu anvabhavat sārva-
bhauma sāmrajyam
25. tasyānujō Bettada Chāmarājāḥ pratāpa-santāpita-vairi-rājāḥ¹ yajñōpavi-
26. tākṛtibhiḥ kshatair drāg raṇāṅgaṇē yēna hatā gaṇēyāḥ¹ tasyāśīd Dēva-
rājē-
27. mdras sōdaras samanantarāḥ¹ Chāmpnarājōṇujō yasya Jishnōr Viśṇur
ivājanī¹ a-
28. sya śrī Dēvarājēmdōr anuramjayataḥ prajāḥ¹ chatvārō jajñire paṇṭisya-
mdansy-ēva

29. nandanāḥ ! Doda dēvarāja nānā tēshām ādyō Raghūdīvahō niyatam yad-
bhakti bhā-
30. va vivaśar utyam paricharyatō nijair anujāḥ ! Lakshmaṇa iva dvitīyas-
tēshu śrī Chikka dēva-
31. rājēndrah ! manasā vachasā vapushā tam upāste bhrātaram jyēshtham
jayati śubha gu-
32. nāḥ svair advitīyas tṛtīyāḥ śrīta-jana-surabhūja śrī nidhird Dēvarājaḥ !
paricharati
33. mudāyam bhavya karmmanūjanmā sa khalu Maṛiya-dēva-kshmāpatīs
satya-sa-
34. mdhaḥ ! asyāgrajauṃnō Doddā dēvarāja mahābhujāḥ ! dharmma-patny
anurūpāsī-
35. d Amṛitāmbā yasāśvinī ! sā hi Rāmād ivāmushmāt Sītā Kuśa-Lavāv
iva !
36. āsūta Chika-dēvēndra-Kamthīrava-mahipatī ! tayōr jīyān guṇaiḥ śrēyā-
37. n śūras sarvva kalādharāḥ ! udāraś Chika-Dēvēndra Upēndra iva
vīśrutah ! Kamśārātī
38. Yayāti-Vīkrama-mukhair uttamsitā prāktanair yasyōdāra-guṇair iyam
39. prakatītā chāndrī-kulābhyumnatī ! pātivrātyam upaiti yatra cha jaya-
40. śrīs sad-guṇāmbhōnidhis sō'yam kirtti-vadhū-svayamvara-patīḥ śrī
Chikka-Dē-
41. vādhipaḥ ! sarvva-kshōnī-bhṛitām śīrassu kalayan pādārppaṇam praty-
aham pushpa-
42. n bhūri kalā nijair vvasu-kulair āśāḥ param pūrayan ! sanmārggam
prathayan
43. vṛi || baḷegum samtasam unṃugum bage yaralgum prajñe salgum
vacham paḷiku-
44. m geyme madalgum oljasam aṇam peṇṇ-ērugum mattam ēṃ ! keḷe
golgum
45. nevam illadella jagamantāḷgaigum ā daivamum taḷirvannam Chikadeva-
rāyana
46. ḍayāmpkūraṇkaṭākshāmtadoḷe ! baḷeḍ-ari sainyadalli Chikadēva nṛi-
palana kaiyya

II B—

47. namdakaṃ poledodaṇāntu kurtti karuḷam bharadintiridurbbi rāja sam-
kuḷamane
48. poydu kāydu Madhurēśana geldu puravrajamaḷam śeḷeḍ-eḍeyāḍugum
kha-
49. ḷara śīkshīpa Kṛishṇana lileyante vōl ! prithōḥ kathāmuthā bhavan
naḷābhīdāḷaḷa

50. ttadāra glōra kharvatāgatāksha Kārttavīrya kīrttanam ! Dilīpa bhūpatēr
yasaḥ kva śarṁma yā-
51. tu dharmmatō dharētalam prasāsatiha Chikka dēva bhūvarē ! satīshu mā-
nyāsu
52. satīshu tasya śrī Dēvamānpā mahishī nrīpasya ! kāntāsu kāntāsu
rathāṁga
53. vānir ! Lakshmīr ivēyam hṛdayaṅgam ābhūt śaktiḥ parāmūrttir iyam
Murārē
54. śarīrinivā karuṇā tadīyyā ! bhūlōka punyair avatāritēyam nānyēti
55. mānyē mahi Dēvamānpām ! tayā dēvyā sākam mahita-Chikadēvēndra-
nrīpatś chi-
56. rān kurvvan rājyam jta-sakala-sāmanta-samitiḥ ! dvijān dēvān bandhūn
vividha vibudhā-
57. u samsrita-jauān paritrūtum Lakshmī-patiriva babbhūvāsya jagataḥ !
tasmāchobhri Chikka
58. dēvān nrīpa-makūṭa-manir d Dēvamāmbōdharābdhau Viṣṇōr aṁśēna
jātas sa jayati
59. satatam rāja-kamṭhīravēndrah ! yas satyē Rāma chamdras sakala ripu
vanō-
60. tpātānēyah karūndrah sanmārgē pūrṇa chamdras śubha-guṇa-nichayē
yas sva-
61. yam Yādavēndrah sa jayati vidyālōlas sakalān nrīpāla śāsanē kā-
62. lah ! Kalyāna-guṇa-susīlah Kamṭhīrava Narasarāja bhūpālah ! rāja-
kulābdhi-
63. sasāṁkṇah śūrō dharanī varāha birudāṁkṇah ! rapasīmani nīśāṁkas-
tarupīniva-
64. hē navīna-mīnāṁkṇah ! lumṭhita sātrava mada-gaja-kamṭha gaḷad
rakta dhāra vigraba ruchi-
65. rah ! kamṭhīrava iva vilasati Kamṭhīrava Narasarāja oḍeyōyam ! grāmē
grāmē
66. bhūri mṛishtāma-dānam dēvasthānāny utsavās tēshu nītyam ! mārgē
mārgē sadva-
67. nāni prapāscha śāsatyurvvīm rāja-kamṭhīravēndrē ! Kamṭhīrava
kshamāpati dharmma patnī
68. Chalvājamānbēti jagat prasiddhā ! chhāyānuvṛityā bhavadātma bharttē
Rāmasya Sītēva gu-
69. ṇābhurāmā ! tasyām Kamṭhīravēndrād ajani Yadupatir Dēvakī-garbha.
sindhau Śaurēḥ Kṛishṇō-
70. dhanitrim avatum iva sutah Kṛishṇarāja Kshitīndrah ! samprāptē yasya
janmōtsava pataha

III A—

71. ravād āgatād artthi-sārtthād bhātāt pratyartthi brumād adhika vijayitā
Chikkadēvēmpra-
72. ni āsu¹ aruṇa--pāṇi talōdara rakshitair amalaśamkha rathāṅga
saroruhaiḥ
73. api samākalanēna Ramā bhuvōr Harir madhimahī Kṛishṇa mahipatim
ānarchcha-
74. yaṁ kulapatim Chika-dēva-Rājō bhaktyā svahastā dhṛitayā nija mudrayā
cha¹ pau-
75. trō bhavat sa kṛipayāsyā sa ēva Kṛishṇō nāmnā gurus tam akarōt kila
Kṛishṇarājāṁ
76. alamkriyāṅgēshviba Rukmiṇiyyaṁ vaktrāṁbujē vāgiyam atra satyā
śrī Kṛishṇarā-
77. jē Balabhadrayōgōpvasau sphutaṁ śamsati kṛishṇa bhāvaṁ¹ gāṁbhīra-
yaṁ garimā-
78. matir mmadhur imūdākshyaṁ dayā dhīratā prāgalbhyaṁ patutā pradhāna
paratā prēma-
79. prasannāgirah¹ ittham yē Chika-Dēva-bhūbhujā-mahārājē mahāntō guṇās
tān sa-
80. rrvān iha Kṛishṇarājā² nripatau sākshād avēkshāmahē¹ Vṛishṇi-vamśa-
sudhābhdhindhū Kṛishṇarāja
81. mahipatiḥ¹ Vishṇur ēva svayam nōchēd Vaishnava-śrīriyaṁ kutah¹ śrī
Yādavā-
82. chala-patēḥ kula-nāyakasya Nārāyanasya lavaratna-kirītaṁ agryaṁ¹
sampatsu-
83. tasya cha tadutsava divya mūrttēs sadratna-kamchukam udamchita
manvakārśīt¹
84. śrī Vēṅkaṭāchala patēḥ śubhadanta chitrām sauvarna- patṭa-ghaṭitām
śibikāṁ su-
85. ranyāṁ¹ sarvōtsavāya sa-sukhāstaraṇō-pabarhām bhaktyārpayat
sunaha-
86. tim kṛitī Kṛishṇarājāḥ¹ pātālaṁ paripālayaty ahipatau vātāsana
bhōgīnaḥ
87. Śaktē śāsati nāka-lōkam amarās satrāśanaṁ bhūmjaṭē¹ kshōṇim rakshati
Kṛishṇa-Rāja
88. nripatau sarvvē labhantē janā mṛidvannaṁ mṛidulāṁbaram mṛiga-
madam Chāmīkaraṁ
89. chāmaram¹ Kamda padya¹ eredarg-ivaṁ sura-taru sura-maṇi sura-
paśuḡal ereyadargg¹-o-
90. id ivam maraṇam maṇiyum paśuvum doreye śrī Kṛishṇa-rāja dharaṇi-
śvaranōl

91. || śaranāgatarāṇ rakṣhīpa birudaṃ Śibi Kṛitayugakke Trētege Rāmaṃ |
vara Kṛishṇaṃ Dvāpa-
92. radoḷ dharisudan ī Kalige Kṛishṇarāja narēṃdraṃ | yad dānaḥ sura-bhū-
ruhan tirayatē yach chhriṣ su-
93. rādhis̄varam yatkiṛtti sura niṣṇugāṃ suragururṇ yad buddhir itthā
kila | yach chhauryaṃ dvishatā-
94. ṇ tri-nētra ṇayana prōdyatkarāḷānalaṃ sōyaṃ satya-parākramō vijayatē
śrī Kṛishṇa Rājō-
95. nṛipaḥ | ittham samasta-nṛipa-ratna-kiriṭa-nṛityad-ājñā-naṭi | chaṭula-
nāṭaka-sūtradhārāḥ śrī

III B—

96. Kṛishṇarāja-nṛipatis sakalāṃścha dharmmān kurvann athāchyuta
kripāpati-bramhaṇārtham | Śrī-
97. nivāsa yatīndrasya kṛipayā paripushṭayā Śrīvaishṇava śriyā Kṛishṇa
rājēndrō-
98. tiva rājate | rāja dharmmēṇa satataṃ raṃjiyann akhilāḥ prajāḥ |
sudhāṃsuriva bhūtānāṃ
99. śubhadiyārabhavat sadā | yasmin raṃjayatu mahim dēva-dviḷa-bandhu-
mitravargāṇāṃ
100. prakṛitīnāṃ prabalaṃ abhūt tusṭiḥ pusṭir jayaścha dharmmascha |
sōyaṃ Paschima Raṃgarāja-
101. nagari simhāsanaḥḥiṣvara śrī Nārāyaṇa pādapaṇkaja-yugi vinyasta
vishvagbharaḥ | praty-
102. rtthi kṣhīpāla-ratna-makuṭi-nīrājītāṃghrischiraṃ dēva-brāhmaṇa-rakṣa-
nāya jagatī
103. sāṃrājya-dīkṣhāṃ vahan | sarvāṇ dānāni sadā dvijēbhyaḥ kurvvan
mudā Kṛishṇa nripāla-cha-
104. ṇdraḥ | tēṣhōttamaṃ dānam atīva lōke bhūdānam ēvēti kriti viditvā |
svāchārya-priya-śiṣhyā-
105. ya sāṃgādyana-śālinē | samyag āchāra niṣṭhāya sātvikāya kutumbinē |
Singya-
106. pperumāl nāmnē Bhāradvājāya pātrabhūtāya | grāmam prādāt prēmṇā
bhūmīṇdraḥ |
107. sarvva-sasyavat-simam | sa-grāmō Hoysalē dēśē Hogarnnāḍu sanīpataḥ
Nāgama-
108. ṅgala samjñāsya nagarasya sthālē sthitaḥ | Huḷḷēna halli samjñōyam
Koppalu dvitīyānṇvitaḥ
109. tasyaitasya chatuṣ sīmā nirṇayādi prabōdhakam varāha mudrā-saṃyuk-
taṃ sva-ha-
110. stākshara chinhitam | ā-chandr-ārkkasthitēḥ kartri tāmra-śāsanam
uttamaṃ | dātavyam ity apra-

111. tīma Kṛishṇa Rāja mahīpatih | śrī Rāmāyana* pūrvvaka Tirumaleiyāyaṇ
kavim
112. sam-āhūya | adisach chhāsana padyām virachaya | palakāsu lkha sukhāyēti |
dā-
113. tuḥ pratigrihītuścha sarvva dharmārttha sādhanam | tēnaiva vidushā-
chēdam lkhayatē tāmpbra
114. sāsanaṃ || = || syasti śrīnātha-nābhī-nalinabhava vidhātur dvitīyē
parārdhēnhy-ādyē
115. Vārāha kalpe paripamatu manōramtarē | saptarnasya | aṣṭā vimśē
yugēsmīn Kali
116. samaya mukhē Śalivāhē śakābdē bhūtē śailārpavarttu-kṣitū-parigapitēnan-
tarē varttamā-
117. nē varshē Viśvāvasyāyujē pakshē cha pāṇḍavē | paurṇamāsyāṃ Ravōr*
vārē tārētr Ā
118. śvīni samjñikē | vajra yōgē bhadra-nāmui karanē grahaṇē vidhōḥ |
punya kāle mahī
119. dānam karttūṃ prithvīmdra puṅgavaḥ | Dvāravati nagarāgata Yādava
bhūpāla punya phala
120. santānah | artthi-jana-kalpa śākhi pratyartthi vraja sa-paksha parvata vajrī |
śrīnad rājadhīrajah śrī
121. bhūpāla-paramēśvaraḥ | prauḍha-pratāpa-vīrō narapatir Ātrēya-gōtra-
samjātaḥ | guṇa-sūndhu-

IV 4—

122. r Āśvalāyana sūtrī Kshatriya varaścha Riksākhī | Chika Dēva-Rāja
putrah putrah
123. Kamthīra-va-kṣitīmdrasya | apratima-Kṛishṇa Rājah | śrīmān aśrānta
dānasurabhū-
124. jah | Bhāradvājy Āpastambāya Yajusruti pravīṇāya | Tirunārāyana Pe-
rumāl putrāy Ālaghiya Sūngiya putrāya | Sūngyap Perumā | nāmnē
grāmam
126. Huḷlēna haḷḷim abhirāmam | Karaḍhyaḷḷi Marajikere Kalinātha purōharaḷḷu
haḷḷir ityē-
127. taiḥ | samyuktam upagrāmāis chaturbbhīr api sasya-yuta chatuṣ sīmam |
nidhya-
128. dyastaka sahitam sārāmam grāma paṃchakam rājā | pāvana tara Kāvērī
kallōlāsphā-
129. la pūta sāla parite | Śrīraṅgapaṭṭanākhyē Paschima Raṅgē kṣhapāda puṇya
kshētrē
130. phaṇi paribridḷa Paryankē śrī bhūmibhyāṃ sukhēna śayitasya |
Raṅgēsasya Ramākara lā-

131. lita pādassa sannidhau tatprītyai | sōmōparāga kālē bhūmim pradādāmi
Vaishṇavā-
132. __yōti | prādāt Kṛṣṇārppaṇam iti bhū dānam dātri Kṛṣṇa Rājendraḥ |
itaḥ param upa grāma
133. pradhāna grāma gōcharam | chatuṣ sīmā nṛnayādī likhyatē dēśa
bhāṣhayā Huḷlēna
134. haḷḷi grāmada chatuṣ sīme yelle vivara | Karaḍi haḷḷi yellege mūḍalu
Daṃḍinaha-
135. ḷḷi yellege teṅkalu | Biṃḍēna haḷḷi yellege paḍuvalu | Narigalla toṛege
baḍagalu |
136. i madhya Huḷlēna haḷḷi chatuṣ sīme | Karaḍhyalḷi chatuṣ sīme |
Nerḷlakere yellege mū-
137. ḍalu | haraḷukere yellege teṅkalu | Huḷlēna haḷḷi yellege paḍuvalu Doḍḍa
138. Yakkatṭi yellege baḍagalu || Maraḷikere yelle chatuṣ sīme || Kallinātha
purada yellege mūḍalu
139. Huḷlēnahalḷi yellege teṅkalu | Narigalla yellege paḍuvalu | Chikka
yakkatige baḍagalu | Kallinātha pu-
140. rada chatuṣ sīme vivara | Māḍihalḷige saluva Kempēgaḍana Koppalige
mūḍalu | Haralakerēge teṅkalu |
141. Maraḷikere yellege paḍuvalu | Māḍi haḷḷige Mārana koppalige baḍagalu ||
Haralakerē chatuṣ sīme |
142. Kallanakerēge mūḍalu | Tattēhalḷige saluva Chikalūṅana koppalige
teṅkalu | Daṃḍina haḷḷi yellege
143. paḍuvalu | Karaḍi haḷḷige baḍagalu || imṭi aidu grāmakkam vottu
chattus sīme vivaram āvu-
144. dene | Nerḷlakere yellege mūḍalu | Daṃḍina haḷḷi yellege teṅkalu |
Biṃḍēnahalḷi yellege paḍuva-
145. lu Doḍḍayakkatṭi yellege baḍagalu || imṭi chatuṣ sīmeg olagāgīruvī Karaḍi
haḷḷi Kalinātha-
146. pura | Haralukere | Maraḷikere | Huḷlēna haḷḷi | embi grāmamgalaidakkam
pratyēkam āḡy ā-
147. varava[r] a chatuṣsīmā pradēśadali praliṣṭhāpitagaḷ āḡīruva Vāmaṇa
mudrāṅkita śīlegalim

IV B—

148. parivēṣṭita māḍi grāmamgalge salū bhūmiḡalolag umṭāda gadde
beddalu tōta
149. tuḍike aṇe acholukaṭṭu kāḍārambha nīrārambha magga manevara suṅka
pomu
150. suvarṇāḍāya kāṇike beḍige grāmāḍāya charāḍāya hōrāḍāya i-
151. vu muntāda ā sakala svāmya vū i Śimpyapperumālayyage sarvvaṃānya-
vāḡi

152. saluvudu¹indu modalu i Hullēnahalli yemba grāmavu idar-upagrāma
 153. sahitav āgi i Simgyapperumālayya māduva ādhi kraya dāna parivart-
 tanegal emba
 154. vyavahāra chatuṣṭayakkam salvudu¹mattam i Hullēnahalli mupātāda
 grāmōpagrāma-
 155. mṃgaḷa chatuṣ simegaḷoḷagaṇa nīdhi-nikshēpa-jala-pāshāṇākshīṇy-āgāmi
 siddha sādhyam-
 156. galemba ashta-bhōga-tēja-svāmyamgaḷum i Simgyapperumālayyage
 sarvvamānyavāgi
 157. śāśvatavāgi āchamḍrārka-sthāyiyāgi salvudu yemdu¹Ātrēya-gōtra
 śikharā-
 158. lamkāra-kalpa-śākhiyūm Āśvalāyana-sūtra śōbhāvaha suparvva-
 maṇiyūm rikśākhā-
 159. prakhyāpaka-sudhārasa-phalamum enisi prasiddhivetta Chikadēva
 mahārājodeyavara
 160. pautrarup¹Kamthirava Narasarājodeyaravara suputrarup¹Chalvājamāp
 bā garbhā-
 161. mṛitāmbōdhi-rākā-sudhākararūm appa srīman mahārājādhirāja rāja-
 paramē-
 162. śvara prauḍha-pratēpa birudemtembara gaṃḍa dharanī-varāha birudan-
 uddamḍa dōrdam-
 163. ḍa samgrāma-Rāma lōkaika-vīra narapati mahīśūrāpratima Kṛishṇa-Rā-
 jodeya-
 164. ravaru barasī kōṭṭa bhūdāna tāmra śāsana¹ēkaiva-bhaginī lōkē sarv-
 shāmēva bhū-
 165. bhujām¹na-bhōjyā-na-karagrāhyā vipradattā vasumḍharā¹dāna-pāla-
 nayōr madhye
 166. dānāch chhrēyōnupālānam¹dānat svargam avāpnōti pālānād achyutam
 padam¹sva-
 167. dattā dviguṇam punyam para-dattānupālānam¹paradattāpahārēna
 svadattam nishpha-
 168. lam bhavēt sva-dattām para-dattām vā yōharēta vasumḍharām shashtir
 vvarsha sahasrā-
 169. nī viṣṭūyām jāyatē krimih¹sāmānyōyam dharma sētu nṛipāṇām kālē
 kālē pā-
 170. lanīyō bhavadbhīh¹sarvvān ētān bhāvinah pārthivēṃḍrān bhūyō
 bhūyō yāchatē Rā-
 171. machamḍrah¹śrī Rāmāyana-Bhārata-pārāyanavibita-vṛittinā kritinā
 kavinā Tiru-
 172. maleyāchāryēṇēdam tāmra śāsanam likhitam ¹==¹*¹==¹ śrī Kṛishṇa
 rājā

Translation

May it be prosperous. May that god ever protect the three worlds, who assumed the sportive form of the Boar, which raised up the Earth from the ocean, on the tip of whose tusk rests the tortoise, like the root bulb of the lotus, from which as a stalk, rises the serpent, from which the elephants of the eight points of the compass develop as its leaves, upon which rests M̐ru as the bud, whereof the earth is the blossom, over which the sky forms a canopy resembling a swarm of bees. May the tusk of the Boar form of Vishnu protect you, which is a stick for the umbrella, the Earth, topped by the snowy mountain as its final.

Supreme is he, whose pastime, the erection, preservation and destruction of the universe, the sole abode of all happiness, the subduer of all evil, the only one, reposing on the leaf of the banyan—Brahma (or Vishnu) with Lakshmi as his consort. Seeing that mankind were not distinguishable from irrational things, from the middle of the lotus navel of the beneficent Purushōttama (Vishnu) sprang Hiranyagarbha (Brahmā). From Prajāpati (Brahma) was born Atri and from Atri, the Moon. From the Moon sprang Budha; from Budha was born Purūraṇa, and from him sprang Ayu and from Ayu sprang Nalusha. From Nalusha was born Yayāti, and from Yayāti the king Yadu, whose descendants occupied the country around the city of Dvārakā.

Some born in that race came to the Karmāṭa dēśa to visit their family god Rāmārāma, the ornament of the peak of Yadugiri. Seeing the beauty of the country, they were greatly pleased and settled in the city of Mahīśūra.

From them sprang Betṭa-Chāmarāt, a mill for grinding the wheat, his enemies who gained the distinguished title of Antembara-gaṇḍa. He had three sons, of whom the first was Timma Rāja mahīpati and next to him was his brother Krishnabhūpati. His younger brother was Chāma nriṇa, possessed of all good qualities, who conquered in battle Rēvati-Venkata, the general of Rāma-rāja.

He had four sons unequalled by others and only equalled by one another, born as aids to victory, like the embodiments of the four modes of royal policy. The eldest of them, Rājādhirāja, according to his vow thrashed the proud lord of Kāruḡahalli on the field of battle with his riding whip. Having conquered Tirumalarāja and taken Śrīrangapatana, he seated himself on the throne and enjoyed the dominion of the whole land. His younger brother was Betṭada Chāmarāja who with the fire of his valour consumed the hostile kings, and slashed numbers on the field of battle with wounds resembling the sacrificial thread. His next brother was Dēvarājendra, whose younger brother, like Jishṇu to Vishṇu, was Channa Rāja.

To that Dēvarājendra, rejoicing the hearts of his subjects, were born, as to Daśaratha, four sons. Doḍḍadēvarāja was the name of the eldest of them, a very Rāma himself, whom all his brothers daily served with devotion. The second of them, like Lakshmana, was Chikkaḍēva-Rājendra, in thought, word and deed devoted to his elder brother. The third, second to none in good qualities, a tree of plenty

to his dependents, was Dēva Rāja; whom serving with pleasure of worthy deeds was his younger brother Mariya Dēva, the abode of truth.

His eldest brother Dodḍa-Dēva-Rāja's lawful wife was the celebrated Anṛitāmbā. She, as Sitā bore Kuśha and Lava to Rāma, bore to him, Chikka Dēvēndra and Kanthirava-mahāpati. The elder of these, Chikka-Dēvēndra, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upēndra. By him was the Chandra-vamśa greatly exalted, more than by Kamsārati, Yayāti, Vikrama or any of the kings of old. To him was wedded the Lakshmi of victory, a sea of all good qualities, and he was the chosen husband of the Lakshmi of fame,—Chikka Dēvādhīpa. He imitated the moon his first ancestor in putting his feet (rays) on the head of all mimical kings. Happiness increases, the mind cheers up, the knowledge expands, promises fulfil, fame spreads out, virtues increase, the whole universe befriends without any pretext and even fate will be at service if only the favour of a slight glance is extended by Chikkadēva-Rāja. In the army of powerful foes the sword in king Chikka dēva's hand, cutting them down and drawing out their entrails, emulated the sports of Kṛishṇa in conquering the lord of Madhura. The story of Prithu became obsolete, the renown of Nala's name vanished, Raghu's greatness disappeared; where was Kārttavīrya's fame, and what became of king Dilīpa's glory, when king Chikkadēva was ruling the earth?

Worthiest among women, Dēvamāmbā was this king's chief queen, holding full possession of his heart, even as Lakshmi among the beauteous wives of Rāhāṅga-pāpi. The embodiment of Murārī's energy, or else of his mercy incarnate for the sake of merit in the world, none else can we consider Dēvamāmbā to be. Along with this queen, the mighty king Chikkadēvēndra long ruled the kingdom, surrounded by all the conquered kings, as if the lord of Lakshmi born for the protection of Brahmans, gods, relatives, the learned of various kinds and his dependents.

To that Chikkadēva, a head-jewel among kings was born of Dēvamāmbā, as if a portion of Vishnu himself, the king Kanthiravēndra, ever supreme; in truthfulness Rāmachandra, in uprooting all his enemies, an elephant; in the path of virtue a full moon; in the multitude of his good qualities, Yādavēndra himself. Supreme is he, rejoicing in all learning, a Yama in subduing all his hostile kings, filled with all good qualities, the king Kanthirava Narasa-Rāja. In every village was the distribution of good food and daily festivals in their temples, in every road were there groves and water-sheds, while the king Kanthiravēndra ruled the earth.

The lawful wife of king Kanthirava was Chalvājamāmbā, celebrated throughout the world, noted for devotion to her husband's very shadow, even as Sitā to Rāma's. By her to king Kanthiravēndra was born, as Kṛishṇa the Yādupati by Dēvakī, for the protection of the world, a son, king Kṛishṇa Rāja. When the great drum announced his birth, from the flight of the enemies who were approaching and the crowds who assembled to receive gifts, Chikka Dēvēndra acquired a higher triumph. In the pink palm of his hand were the signs of the Chakra, the Śankha and the lotus

while Ramā and Bhū are around him, whence we know that king Kṛishṇa is Hari himself. That same god Kṛishṇa, whom Chikkadēva Rāja, the head of the family worshipped with inward devotion and also through the signet which he wore upon his finger, was of his own kindness born as his grand-son, and therefore did he justly receive the name of Kṛishṇa Rāja. Rukmīṇī being the ornament of his limbs, Satya the speech of his lips, and Balabhadra his companion, Kṛishṇa-Rāja shows evident proof that he is Kṛishṇa himself. Nobility, respect, wisdom, gentleness, skill, kindness, firmness, majesty, generosity, affection, pleasant speech,—all these qualities which distinguished the great king Chikka-Dēva we clearly see present in the king Kṛishṇa Rāja. If the moon to the milk ocean, the Vṛishṇi-Vamśa, king Kṛishṇa-Rāja, were not Viṣṇu himself, whence would be the Śrī or prosperity of the Vaiṣṇavas? For the lord of the Yādava mountain, the protector of his race, he caused to be made a crown set with the nine gems and for Sampatkumāra, his processional image, he caused to be made a jewelled coat. For the god Venkatāchalapati, Kṛishṇarāja offered with great devotion a handsome palanquin beautifully decorated with ivory and covered with gold plates and furnished with pillows for all the enjoyments.

Ādiśeṣha protects Pātāla yet the bhōgis feed only on wind, Indra rules over Nākalōka yet the gods eat only the rice of offerings; but Kṛishṇa-Rāja supports the earth and all his subjects receive good food, handsome raiment, perfumes, golden ornaments and chāmaras. The Kalpavṛiksha, Chintāmani and Kāmādhēnu bestow on those who ask but he bestows on those who ask not: how then that tree, jewel or cow can be compared with king Kṛishṇa Rāja? The title of the protector of the fugitives was borne by Śibi in Kritayuga, by Rāma in Trēta, by Kṛishṇa in Dvāpara and in this Kaliyuga by the king Kṛishṇa Rāja. His Liberality puts to shame the Kalpavṛiksha as does his wealth the lord of the gods (Indra), his fame the river of the gods (Gangā) his great wisdom the preceptor of the gods (Bṛihaspati), his valour the flames of Śiva's central eye: thus supreme in true greatness is the king Kṛishṇa Rāja. Thus the king Kṛishṇa Rāja, a stage-manager directing the movements of the dancer, his command which paces about on the jewelled crowns of all kings, made all kinds of meritorious deeds in order to gain the favour of god Achyuta. By the abounding favour of Śrīnivāsa Yatīndra, greatly does Kṛishṇarājendra shine in Śrīvaiṣṇava Śrī (or prosperity). He governs all his subjects virtuously, as the moon over the elements, always doing good to them. While he governs the earth the hosts of gods, Brahmans, dependants, friends and subjects have (respectively) satisfaction, plenty, success and merit. Sovereign of the throne of the royal city of Paschima-Raṅga, his mind placed at the lotus-feet of Nārāyaṇa, his feet illuminated with the jewelled crowns of prostrate kings, for the protection of gods and Brahmans does he carry on the Government of the world. The king Kṛishṇa made all kinds of grants to the Brahmans and having heard that only the grant of land is the best among them in the world he granted the village to Singyapperumāl, beloved disciple of his preceptor, perfect in all the

rites, devoted to the right customs, sincere, a man of family and of Bhāradvāja (gōtra), deserving of favour.

That in the Hoysala country, near Hogar nādu and in the area belonging to the city by name Nāgamangala is the fertile village named Hullēnahalli, also called Koppalu. The unequalled Kṛṣṇa Rāja, having resolved that after the boundaries of the village are set forth on a copper śāsana of good quality, sealed with the boar signet and signed with his own hand, in order that they might be maintained as long as sun and moon endure, it should be granted; sent for the poet Rāmāyana Tirumaleiyārya, and directed him to compose and write out on the plates the śāsana poems in the manner agreeable to both donor and donees, a record of all merit (to the one) and property (to the other).

And by that scholar was this tāmra śāsana written.

Be it well—In the second parārdha of Brahma born from the lotus navel of the lord of Śrī, in the first Vārāha kalpa, the seventh manvantara, and the twenty-eighth yuga, in the beginning of the Kali age, the year of the Śālivāhana era reckoned as śāla arnava ritu and kṣhṛti (=1647) being past; in the current year Viśvāvasu in the bright half of Āśvayuja on full-moon day, Sunday, in conjunction with Āśvini nakshatra at the vajra-yōga and Bhadra-Karaṇa at the time of the moon's eclipse on this auspicious day, excellent among kings made the grant of land.

The embodiment of the fruit of the merit of the Yādava kings who came from the city of Dvārāvati, a Kalpa-Vṛksha to his dependants, Indra in cutting off with his thunder-bolt the wings of the mountains: his enemies, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, king of men, descended in the Ātrēya gōtra, an ocean of virtue, of the Āśvalāyana sūtra, chief of the Kshatriyas, and of the Ṛik śākha, the grand son of Chikka Dēva Rāja, and son of the great king Kanthīrava, the unequalled Kṛṣṇa Rāja, the most honourable, a Kalpavṛksha in continual gifts—to Śūngyapperumāḷ of Bhāradvāja (gōtra) and Āpastāmba (sūtra), professor of the Yajurveda, grandson of Tirunārāyaṇa Perumāḷ and son of Alaghiya singi—the beautiful village of Hullēnahalli, together with its four hamlets Karadhyalli, Maralikere, Kalinātha and Purōharaḷu-halli all fertile together with the eight rights like the hidden treasure, etc., and the gardens within the four boundaries, the king (granted) in the fort of Śrīrangapaṭṭana whose walls are purified by the washing of the waves of the holy Kāvēri, in Paścimaraṅga and Gautama Kshētra, in the presence of the feet of Raṅgēśa (Vishnu) reposing in happiness with Śrī and Bhūmī on his couch the serpent Ādiśēsha, in order to please him at the auspicious Sōmōparāga “I grant the land to the Vaishnava” thus the donor Kṛṣṇa Rājēndra granted the land so that it may be an acceptable offering to Kṛṣṇa.

Here onwards the four boundaries of the main village and its hamlets are written in the dialect of the country :

The details of the four boundaries of the village Hullēnahalli:—to the east the boundary of Karaḍi halli; to the south the boundary of Daṇḍina halli; to the west the boundary of Biṇḍēnahalli; to the north the boundary of Narigal streamlet: within these four boundaries is Hullēnahalli.

The boundaries of Karaḍyahalli: to the east the boundary of Nerlekere; to the south the boundary of Haralukere, to the west the boundary of Hullēnahalli; to the north the boundary of Doḍḍayakkati.

The four boundaries of the village Maralikere: to the east the boundary of Kallināthapura; to the south the boundary of Hullēnahalli, to the west the boundary of Narigal; to the north Chikkayakkati.

The details of the four boundaries of Kallināthapura: to the east of Kempegauḍana koppalu, a hamlet of Māḍihalli; to the south of Haralakere, to the west the boundary of Maralikere; to the north of Māḍihalli and Māranakoppalu.

The four boundaries of Haralakere: to the east of Kaḷḷanakere; to the south of Chikkalingana koppalu, a hamlet of Taṭṭēhalli, to the west the boundary of Daṇḍinahalli, to the north of Karaḍi halli—(total) 5.

The details of the four boundaries of all these five villages together are thus: to the east of the boundary of Nerlakere; to the south the boundary of Daṇḍinahalli; to the west the boundary of Biṇḍēnahalli and to the north the boundary of Doḍḍayakkati.

Within these four boundaries the five villages Karaḍihalli, Kallināthapura, Haralukere, Maralikere and Hullēnahalli have been separately demarcated by setting up the stones marked with Vāmanamudras at the four boundaries of each. Of the lands belonging to these villages the wet lands, dry lands, gardens, fruit store-houses tank bunds, proper boundaries (achhukattu) dry cultivation, wet cultivation, loom tax, house tax, customs, tobacco tax, income in gold, presentations, bēḍige, income from the villages, income from pasture grounds (charādāya) hōrādāya, etc., belong to Singyapperumālayya, exempt from all taxes whatsoever. From today onwards the four kinds of transactions, *viz.*, pledge, sale, grant and exchange that Singyapperumālayya may enter upon regarding this village Hullēnahalli and its hamlets are valid and the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Hullēnahalli and hamlets belong to Singyapperumālayya free of all taxes, permanently for as long as the moon and sun endure.

Thus the grandson of Chikkaḍēva-Rāya famous as an ornamental Kalpavriksha over the peak of Atrēya gōtra, a decorative Chintāmani (jewel of the gods) of Āśvalāyana sūtra, and the fruit nectar in the Rik-sākha; good son of king Kaṇṭhirava-narasa-Rājodeyar, a full-moon born in the milky ocean—the womb of Chālvājamāmbā, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, champion over those who claim to have titles, having the title of

dharañivarāha, powerful armed, a Rāma in battle, a sole hero in the world, king of men, mighty on earth, the unequalled Kṛṣṇa Rāja got this copper śāsana of the grant of land written.

To all the kings there is but one sister, *viz.*, land's given to Brahmans. They should be neither enjoyed nor taxed. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time : Rāmachandra repeatedly begs this of all future kings.

By the constant reader of the Rāmāyana and Bhārata, the poet Tirumale-yāchārya, was this copper śāsana written.

(Signature) *Sri Kṛṣṇa Rājah*

Note

This record now in possession of Sri H. P. N. Iyengar of Mālukōṭe consists of five plates each measuring 15½"×10". The top of the plates have been cut into the shape of an arch, at the extreme edge of which are made holes to receive the ring. The thin ring securing the plates is rivetted. A bell-shaped seal, at the outer edge of which are the figure of a standing boar facing west with the sun and the moon above has also been secured into the ring. Though the figures are in bold relief, they lack proportion and are of a rough make. The first plate contains writing only on the inner side while the last has no writing at all. The plates are fairly thick and the edges of the faces containing writing are slightly raised to protect the characters. The characters, though not deeply cut are well preserved.

The record is written in the beautiful Kannada script of the 18th century while the language is mostly sanskrit except for the boundary details and a few verses in praise of Chukkadēvarāja and Kṛṣṇarāja. Not much peculiarity is noticed in the paleography, but ꣳ has a stroke below, ꣳ has completely taken the modern form, Repha is still written on the right hand top corner of the letter and ॱ and ॡ retain their old forms.

The plates are issued by Kṛṣṇarāja Wodeyar I of the Mysore dynasty, recording the grant of a village Hullēnahalli, along with four hamlets Karadīhalli, Maralikere, Kālnāthapura and Haralukere, all in the Nāgamaṅgala sthala of the Hoysaladēśa, to one Śṛṅgyapperumāl, son of Aḷaghiyaśiṅghiya. The date of the grant corresponds to Sunday the 10th October 1725 A. D. Though a long record of the reign, no new light is thrown by this on our present knowledge of the dynasty. The geneological portions are almost similar to those given in the other inscriptions belonging to the same reign as Nanjangud 295, Śrīrangapatna 64 and 100, and

T. Narasipura 61. The Kannaḍa verse in praise of Chikkadēvarāja ಬಸಿಗುಂ ಸಂತಸಮಜ್ಞಗುಂ, etc., is from Apratimavīracharita (iii 46), an Alankāra work by Tirumalārya, the minister of Chikkadēvarāja. The other verses seem to be independent compositions of the author. The stanza ಎರವೇಳವಪು ಸುತರಂ ಸುರಮಸಿ, etc., occurs in Srīraṅgapatṇa 64 also.

The composer of the present grant is Tirumaleyārya. He is reader of Bhārata and Rāmāyaṇa by profession, and is often called Rāmāyaṇaṇ Tirumaleyārya. He is a prominent literary figure of Chikkadēvarāja's court and continued to enjoy patronage during the reigns of Kaṇṭhīraṇa Narasaraḷa and Kṛṣṇanaraḷa. This Tirumaleyārya of the Kaundinya gōtra is evidently different from Tirumalārya the author of Chikkadēvarāja vijaya, Apratimavīracharita, etc., minister of Chikkadēvarāja Wodeyar.

Tirumaleyārya has also composed Dēvanagara copper plate grant of 1674, Kaḷale copper plate charter of 1716, Tondanūr copper plate grant of 1722 and Kanchimathā copper plate grant of 1724. The present one of 1725 is the latest of the records composed by him so far noticed.

Though no literary work of this scholar is known, several of his copper plate grants are in a fine kāvya style—beautiful poetical pieces of a high order by themselves. 'Indeed so melodious are the poetical passages of Rāmāyaṇaṇ Tirumaleyārya, that Singarārya quotes from them in his Mitravindāgovindaṇ—a dramatic piece of the same age, the first of its kind in Kannaḍa.'

(For details of life and achievements of Rāmāyaṇaṇ Tirumaleyārya see Hayavadana Rao · History of Mysore, Vol. I, p. 449-50, Vol. II, p. 31, 32-33, 35-36.)

TUMKUR DISTRICT

44

At Sibi, Sira Taluk, on the brass covering of the *aḍḍes* of the pīṭha used for the processional images in the Narasimha temple.

ನೀರಾ ತಾಲ್ಲೂಕು ನೀಡಿಯಲ್ಲ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ಸವ ವೀರದ ಅಡ್ಡೆಗಳಿಗೆ ಮುಚ್ಚಿರುವ ಒತ್ತಾಳೆ ತಗಡುಗಳ ಮೇಲೆ.

ಒಂಟನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

1. ಶ್ರೀ ಶೀಲ ನರಸುಂಹ ಸ್ವಾಮಿಯವರ ಪಾದಕ್ಕೆ

ಎರಡನೆಯ ಅಡ್ಡೆಯಮೇಲೆ—

2. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧ ಗುರುವಾರದಲ್ಲ

3. ಹಳೆ ಮಾಜರಿಗಳ ಶಾಖೆ|| ಶ್ರೀ

Transliteration

On the first aḍḍe

Srī Sibi Narasimha svāmīyavara pādakke

On the second *aḍḍe*

2. Sarvajitu saṃvatsarada Māgha sū 1 Guruvāradallu
3. hale mājarigala śāve || śrī

Translation

On Thursday the first of the bright half of Māgha in the year Sarvajitu, old *Mājaris* (offered) service to the feet of the god Narasimha svāmi at Sibi.

Note

The record is on the brass covering of the two *aḍḍes* (bamboo poles) used for taking out the god in procession. It states that the old *Mājaris* offered the poles for the service of god Narasimha. The exact meaning of the word *Mājari* is not known. The details of the date are given only in cyclic era. No Śaka date is given. Since the record appears to belong to about the 19th century A. D. on paleographical grounds the given date may correspond to Thursday the 17th February 1828 A. D.

45

At Sibi, Sira Taluk, on the brass covering of the dhvajastambha in front of the Narasimha temple.

ಅದೇ ಸಿಬಿಯಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಧ್ವಜಸ್ತಂಭಕ್ಕೆ ಹಾಕಿರುವ ಕಿತ್ತಾಳೆ ತಗಡಿನ ಮೇಲೆ.

1. ಶುಭಕೃತು ಸಂ | ರದ ಮಾಗ ಶುಭ ಾಱ್ಲು ಶ್ರೀ ಶೀಬಿ
2. ನರಸಿಂಹಸ್ವಾಮಿ ಪಾದಕ್ಕೆ ಕುಂಟಗೌಡನ ಹಳಿ ರಂ
3. ಗೆ ಗೌಡನ ಕುಮಾರ ವುಗ್ರಗೌಡನು ವಪ್ಪಿಸಿದ ಧ್ವಜ ಸ್ತಂಭ
4. ಯೇ ನಗೆ ಮಾಡಿದಂತವರು ಗೊಲ್ಲಹಳಿ ಕಂಚುಗಾರ ನರಸಪ್ಪನ
5. ಕುಮಾರ ವುಗ್ರೈಯ್ಯನು ಮಾಡಿದ ಧ್ವಜಸ್ತಂಭ||

Transliteration

1. Subhakṛitu saṃ | rada Māga sūda 13 llu śrī Śibi
2. Naraśimha svāmi pādakke Kuṇṭagaḍana hali Ram-
3. ge gaḍana Kumāra Vugre gaḍanu vappisida dhvaja stambha
4. yi naga māḍidanttavaru Gollahali kaṃchugāra Narasappana
5. kumāra Vugraiyyanu māḍida dhvaja stambha ||

Translation

On the thirteenth day of the bright half of Māgha in the year Subhakṛitu, Vugregaḍa, son of Range gaḍa of Kuṇṭagaḍana hali offered the dhvajastambha to the feet of the god Narasimhasvāmi of Sibi. Vugrayya, son of Kaṇṭhugāra Narasappa of Gollahali made this.

Note

The record is engraved on the brass covering on the dhvajasthambha set up in front of the Narasimha temple at Sibi and states that dhvajasthambha on which it is engraved was offered to the god by Vugregauda, son of Rangegauda of Kuntagaudana hali, a devotee of the god. The post is stated to have been made by Vugrayya, son of Narasappa, a copper smith. Regarding the date, it has not been mentioned in the Śaka era. Since the record appears to belong to about the 18th century A. D. paleographically, the given date might correspond to Sunday the 2nd February 1783 A.D.

46

At Sibi, Sira Taluk, on a large bell in the mukhamantapa of the Narasimha temple.

ಅದೇ ಲೇಖಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ಇರುವ ದೊಡ್ಡ ಗಂಟೆಯ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯೂ ಬ್ಬುದಯ ಶ್ಯಾಲಿವಾಹನ ಶಕವ
2. ರುಶಾ ೧೬೮೩ ನೆಯ ವಿಕ್ರಮ ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು
3. ೧೦ ಲಾ ಬಿಳಿಬೆಡ . ಯಿಸರು ಅಣಬನಾಗಪಯ ಕತಿ
4. ಭೋಸವಯವರ ಕೊಮಾರ ಯಲ್ಲಪದ ಲೊಕ್ಕಪ ಯವರ ಕುಮಾ
5. ರು ಭೋಸವ ನಾಗಪನಾರಣಪ್ಪನು ಶ್ರೀಮರಡಿ ಬಸವೇಶ್ವರ
6. ಗೆ ಮಾಡಿದ ಭಕ್ತಿ || ಸ ೩೦

Transliteration

1. svasti śrī vijayābdudaya Syālivāhana saka va-
2. ruśā 1683 neya Vikramanāma samvatsarada Kārttika śu
3. 10 lū Bili beda . yisaru Aṇabe Nāgapaya kati--
4. Bhōsava yivara komāra Yallapada Lokkapa yivara kunā-
5. ru Bhōsava-Nāgapa-Nāranappanu śrī Maradi Basavēśvara-
6. ge māḍida bhakti || sa 30

Note

On the large bell in the Narasimha temple there are three inscriptions of which only the present one has been noticed in M. A. R. 1945. as No. 26. From this record it is clear that the bell was originally granted by Bhōsava Nāgapa Nāranappa to the god Basavēśvara in the saka year 1683 corresponding to 1760 A. D. But the place, where the Basavēśvara temple was, has not been mentioned in the record. Since it has been stated that the temple was of Maradi Basavēśvara it is possible that the temple might have been situated on some hill.

It has been stated in the record that the bell weighs thirty seers.

Twenty-five years later the bell was granted to the temple of god Narasimha at Sibi by one Krishnappa (see the next inscription.)

ಮೂರು ಹಲಗೆಗಳು, ಉಂಗುರ, ವರಾಹಮುದ್ರೆ, ನಂದಿನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ. 11"×7½"×1"

೦೮ನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
- 2 ಕೈ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇರ್ಲಲಾ ವರಹಸ್ಯ ದಂಷ್ಠಾದಂಡಃ
ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿ
- 3 ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಧತ್ರ ಶ್ರಿಯಂಧಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಭಾಮ ಪ್ರತ್ಯಾಹತಿಮಿರಾಪಹಂ|
ಯದ್ಗಜೋ
- 4 ಪೃಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚಪ್ಪಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವೇಮೈರ್ಮಧ್ಯಮಾನಾನ್ಮಹಾಂ
ಬುಧೇಃ ನವನೀ
- 5 ತಮಿವೋದ್ಭೂತಮಪನೀತ ತಮೋಮಹಃ | ತಸ್ಯಾನೀ ತ್ತನಯಸ್ತಪೋ ಭಿರತುಲೈರಸ್ವರ್ಧ
ನಾಮಾಂಬುಧೈಃ ಪು
- 6 ಜೈರಸ್ಯ ಪುರೂರವಾ ಭುಜಬಲೈರಾಯುದ್ವಿಷೋಂ ನಿಘ್ನತಃ | ತಸ್ಯಾಯ ನೇಹುಷೋಸ್ಯ ತನ
ಪರುಷೋಯುದ್ಧೇ
- 7 ಯಯಾತಿಕ್ಷಿತಾಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುನಿಭಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇ ದೇವಕೀ ಜಾ
- 8 ನಿ ದಿದೀಪೇ ತಿಂಮಭೂಪತೀಃ | ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇಷು ಯದೋಃ ಕೃಷ್ಣ ಇವಾನ್ವಯೇ |
ತತೋಭೂದ್ಭೂತಮಾ
- 9 ಮಾಜಾನೀರೀತ್ವಕ್ಷಿತರಪಾಲಕಃ | ಅತ್ರಾಸಮಗುಣೋತ್ತಂಸಮಾಲರತ್ನಂ ಮಹೀಭುಜಾಂ | ಸರನಾದುದ
- 10 ಭೂತಸ್ಮಾನರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾಮೋ ದೇವಕೀನಂದನಾದಿವ | ವಿವಿ
- 11 ಧ ಸುಕೃತೋದ್ಭೂತೋ ರಾಮೇಶ್ವರ ಪ್ರಮುಖೇಮುಹುರ್ಮುಹುತ ಹೃದಯಸ್ಥಾನೇ ವ್ಯಧತ್ತ |
ಯಥಾವಿಧಿ
- 12 ಬುಧ ಪರಿವೃತೋ ನಾನಾ ದಾನಾನಿಯೋ ಭುವಿ ಷೋಡಶ ತ್ರಿಭುವನ ಜನೋದ್ಗೀತಂ | ಖ್ಯಾತಂ
ಯಶಃಪುನ
- 13 ರುಕ್ತಯನ್ | ಕಾವೇರೀಮಾತು ಬಧ್ವಾ ಬಹಲ ಜಲಯುತಾಂ ಯೋವಿಲಂಘ್ಯೇವ ಶತ್ತ್ರಾಂ
ಜೀವಗ್ರಾಹಂ |
- 14 ಗಹೀತ್ವಾ ಸಮಿತಿ ಭುಜಬಲೋ ತಂಚರಾಜ್ಯಂ ತದೀಯಂ | ಕೃತ್ವಾ ಶ್ರೀ ರಂಗಪೂರ್ವಂ ತದಪಿ ನಿಜವ
- 15 ಸೆ ಪುಟಾಂ ಯೋಬಭಾಸೆ ಕೀರ್ತಿ ಸ್ತಂಭಾಂ ನಿಖಾಯ ತ್ರಿಭುವನ ಭವನಃ ಸ್ತೂಯಮಾನಾಪದಾನಃ |
ಚೇರಂ
- 16 ಚೋಲಂಚ ಪಾಂಡ್ಯಂ ತದಪಿ ಚ ಮಧುರಾವಲ್ಲಭಂ ಮಾನಭೂಷಂ | ವೀರ್ಯೋದಗ್ರಂ ತುರುಷ್ಯಂ
ಗಜಪತಿ ನೃಪತಿಂ
- 17 ಚಾಪಿ ಜಿತ್ವಾತದನ್ಯಾನ್ | ಆ ಗಂಗಾತಿರಲಂಕಾಪ್ರಥಮ ಚರಮ ಭೂಭೃತ್ಪಟಾಂತಂ ನಿತಾಂತಂ|
ಖ್ಯಾತ
- 18 ಕ್ಷೋಣೀ ಪತೀನಾಂ ಸ್ತಜಮಿವ ಶಿರಸಾಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್ | ತಿಪ್ಪಾಜೀ ನಾಗಲಾದೇವೈರೇ
ಕಾನ
- 19 ರ್ಯಾ ಶ್ರೀ ಸುಮಿತ್ರಯೋ | ದೇವೈರೀವ ನೃಸಿಂಹೇಂದ್ರ ತನ್ಮಾತ್ಸಜ್ಜಿರಥಾದಿವ | ವೀರಾವಿನಯಿನಾ
ರಾಮ ಲ

- 20 ಕ್ಷಣಾವಿವನಂದನಾ ಜಾತಾ ವೀರಸ್ಯಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿ | ವೀರಶ್ರೀನಾರಸಿಂಹಸವಿಜ
 21 ಯ ನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಯ ಕೀರ್ತ್ಯಾನಿಶ್ಯಾನಿರಸ್ಯಾನಗನೇನಕುಪಾನಪ್ಪವನ್ಮಾಮಧಾ
 22 ನ್ಯಾನ್ ! ಆ ಶೇತೋರಾಸುಮೇರೋರವನುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಶ್ಯಾನ್ಯಾ
 ಚರಾಂತದವಿ
 23 ಲ ಹೃದಯ ಮಾವಜ್ಯಂ [ರಾಜ್ಯಂ*] ಶಶಾಸ | ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀಕನಕ ಸದಶ್ವಿಯ ಶ್ರೀ
 ವಿರೂಪಾಕ್ಷದೇವ
 24 ಸ್ಥಾನೇ ಶ್ರೀ ಕಾಲಹಸ್ತೀ ಶಿಶುರನಿಗರೆ ವೇಂಕಟಾದ್ರಿಚಕಾಂಚ್ಯಾ || ಶ್ರೀಶೈಲೇ ಶ್ರೋಣಶೈಲೇಮ
 25 ಹತಿ ಹರಿಹರೇ ಹೋಬಲೇ ಸಂಗಮೇಚ ಶ್ರೀರಂಗೇ ಕುಂಭಘೋಷೇ ಹತತಮಸಿ ಮಹಾ
 ನಂದಿಹೀರ್ಥೇ ನಿ
 26 ವಿತ್ತ | ಗೋಕರ್ಣೇ ರಾಮಸೇತಾ ಜಗತ್ತಿದಿತರೇಪ್ಯಪ್ಯಶೇಷೇ ಪುಣ್ಯಸ್ಥಾನೇಷ್ವಾಬಧಿನಾನಾ ವಿ
 27 ಧ ಬಹುಲ ಮಹಾದಾನವಾರಿ ಪ್ರವಾಹೈಃ | ಯಸ್ಯೋದಂ ಚತುರಂಗ ಪ್ರಕರಬರಂಜಃ ಶುಷ್ಕಬಂಧೋದಿ
 28 ಮುಷ್ಕಕ್ಷಾಭೃತ್ಕಕ್ಷಚ್ಚಿದೋದ್ಯುತ ಕುಲಶದ್ರೋತೃಂತಾ ಕುಂತಾ ಪಂತತಾಭೂತ್ | ಬ್ರಹ್ಮಾಂಡಂ
 ವಿಶ್ವಚ
 29 ಕ್ರಂ ಪುಟಮುದಿತ ಮಹಾಭೂತಕಂ ರತ್ನಧೇನುಂ ಸಂಪ್ರಾಂಭೋಧಿಂಚ ಕಲ್ಪಕ್ಷಿರುಹಲತಿಕೆ ಕಾಂ
 30 ಚನಂ ಕಾಮಧೇನುಃ | ಸ್ವಣೀಕ್ಷಾಪೋಕಿರಣ್ಯಾಶ್ವರಧಮುತಿ ತುಲಾಪೂರ್ವಗೋನೇಹನಂ ಹೇಮಾಶ್ವ
 31 ಹೇಮಗರ್ಭಂ ಕನಕರಂಧಾ ಪಂಚರಾಂಗಲ್ಯತಾನೀತ್ | ರಾಜ್ಯಂ ಪ್ರಶಾನ್ಯನಿವಿಷ್ಣುಂ ರಾ

ನರಚನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 32 ಜೈಂ ದ್ಯಾವಿವ ಶಾನತುಂ | ತಸ್ಮಿಂಗುಣೇನ ವಿಖ್ಯಾತೇ ಕ್ಷೇರಂದ್ರೇ ದಿವಂಗತೇ | ತತೋಪ್ಯಾವಯು
 33 ವೀರ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹೀಪತೀಃ | ಬಿಭರ್ತಮಣಿಕೇಯೂರಂ ನಿವಿಶತೇಷಂ ಮಹೀಭುಜೇ
 ಕೀರ್ತ್ಯಾಯಸ್ಯ ಸಮಂತತಃ
 34 ಪ್ರಸೃತಯಾ ವಿಶ್ವಂ ರುಚ್ಯೈಕೈಂ ಪ್ರಜೇದಿತಾತಂಕೈ ಪುರಾಪುರಾರಿರಥವತ್ ಧಾರೀಕ್ಷಣ ಪ್ರಾಯಶಃ
 ಪದ್ಮಾಕ್ಷೋನಿ ಚತುರ್ಭುಃ
 35 ಜೋಜನಿ ಚತುರ್ವಕ್ರೋ ಭವತ್ಯದ್ಯಭೂತ್ ಕಾಲೀಬದ್ಧ ಮದಾದ್ರಮಾಚಕಮಲಂ ಎಣಾಂಚ
 ವಾಣೀಕರೇ | ಶತ್ಕೂಣಾಂವಾ ಸಮೇತೇ
 36 ದದತಯತಿ ರುಷಾಕನಂ ಸಪ್ರಾಂಬುರಾಶಿಂ ನಾನಾಸೇನಾ ತುರಂಗಾತ್ಯತಿ ಪನುಮತೀ ಧೂಲಿಕಾ
 ಪಾಲಕಾಭಿಃ | ಸಂ
 37 ಶೋಷ್ಯಸ್ವೈರಮೇ ತತ್ರೂನಿಧಿಜಲಧಿ ಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ಸು || ಬ್ರಹ್ಮಾಂಡ ಸ್ವರ್ಣಮೇರು
 ಪ್ರಮುಖನಿಜಮಹಾದಾನ ತೋಯೈಃ
 38 ರಮೇಯೈಃ | ಮದ್ರತ್ತಾ ಮರ್ತಿಸ್ಯಾರ್ಥಾಂ ಶ್ರಿಯಮಿಹ ರುಚಿರಂ ಭುಂಜತಾಮಿತ್ಯಪೇತ್ಯ
 ಪ್ರಾಯಃಪ್ರತ್ಯೂಹ ಹೇತೋಸ್ತಪನರಥಗಿ
 39 ತರಾಲಯಂ ದೇವತಾನಾಂ ತತ್ತದ್ವಿಗ್ಲಿಷ್ಟತ್ರ ವೃತ್ಯಾಪಿ ರವಿ ರುದಯ ದೈನಂ ಕಿತಾಂ ಸ್ತತ್ರತತ್ಸು
 ಸ್ತಂಭಾಂಜಾತಿ
 40 ತನುತಭುಮಯೋ ಭೂಭೃದಭೃಂಕಷಾಗ್ರಾನ್ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕನಭಾ
 ವೇಂಕಟಾದ್ರಿಪ್ರಮುಖೈಃ
 41 ಪ್ಯಾವೃತ್ಯಾವೃತ್ಯ ಸರ್ವೇಷ್ವತನುತ ವಿಧಿವದ್ಭೂಯಸೇ ಶ್ರೇಯಸೇಯಃ | ದೇವಸ್ಥಾನೇಷು
 ತೀರ್ಥೇಷು ಕನಕತುರಾಪೂರು

- 42 ಪಾದಿನೀ ನಾನಾದಾನಾನ್ಯೇವೋಪದಾನ್ಯೇ ರತಿ ಸಮಮುಖ್ಯೈರಾಗಮೋ ಕಾಮಿಭಾನಿ | ರೋಷಕೃತ
ಪತಿಪಾರ್ಥಿ
- 43 ದಂಡಃ ಸೇಷ ಭುಜಕ್ಷಿತಿರಕ್ಷಣ ಶೌಂಡಃ | ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ ಸ್ತೋಷಕೃದರ್ಥಿಪು
ಯೋರಣಚಂಡಃ ರಾಜಾದಿ
- 44 ರಾಜ ಇತ್ಯುಕ್ತೋ ಯೋರಾಜ ಪರಮೇಶ್ವರ | ಮೂರುರಾಯರ ಗಂಡಶ್ಚ ಪರರಾಯಭಯಂಕರಃ
ಹಿಂದು ರಾಯ ಸುರತ್ಪ್ರಾಣೋ ದುಷ್ಟ ಶಾ
- 45 ದೂಲಮದನ | ಗಜಾಘ್ರ ಗಂಡಭೇರುಂಡ ಯಿತ್ಯಾದಿ ಬಿರುದಾನ್ವಿತಃ | ಆಲೋಕಯ ಮಹಾರಾಯ
ಜಯಜೀವೇತಿವಾದಿಭಿ | ಅಂ
- 46 ಗವಂಗ ಕಳಿಂಗಾದ್ಯೈರಾಜ್ಯಭಿಃ ಸೇವ್ಯತೇಯಃ | ಸ್ತುತ್ಯಾದಾಯ ಸುದೀಭಿಃ ಸವಿಜಯನಗರೇ ರತ್ನ
ಸಿಂಹಾಸನಸ್ಥ
- 47 ಕ್ಷೌಪಾಲಾನ್ಯಾಷ್ಟರಾಯ ಕ್ಷಿತಿಪತಿ ರಥರೀಕೃತ್ಯ ಕೀರ್ತ್ಯಾ ನೃಗಾದೀನ್ | ಆ ಪೂರ್ವಾದ್ಯೇ ರಥಾ
ಸ್ತಕ್ಷಿತಿಧರ ಕಟ
- 48 ಕಾದಚ ಹೇಮಾಚಲಾಂತಾ ರಾಸೇತೋರರ್ಥಿ ಸಾರ್ಥೇ ಶ್ರಿಯಮಿಹ ಬಹಲೇ ಕೃತ್ಯ ಕೀರ್ತ್ಯಾ
ಸಮಿಂಧೆ || ಕೃತಮತಿ ಸುರರೋಕಂ
- 49 ಕೃಷ್ಣರಾಯ ನಿಜಾಂತೇ ತದನು ತದನು ಜನ್ಮಾ ಪುಣ್ಯಕರ್ಮಾಚ್ಯುತೇಂದ್ರಃ | ಪ್ರಕಟಮಮವ
ನಿಲೋಕಂ ಸ್ವಾಂತಮೇತ್ಯಾರಿ
- 50 ಜೇತಾ ವಿಲಸತಿ ಪರಿಜೇತಾ ವಿದ್ವದಿಷ್ಟ ಪ್ರದಾತ | ಯತ್ತೀರ್ತಿಚಂದ್ರಶ್ಚರತಿ ಕ್ಷಮಾಯಾಂತಿ
ಧಿಪ್ಪತೇಷಾ ಸುಖ
- 51 ವರ್ಧತೇಚ | ತನೋತಿಚಕ್ರಸ್ಯಮಿದಂ ಸಮಿಂಧೆ ದಿವಾಚ ನಾಯಂ ಕುಮದೈರ್ವಿರುಂಧೇ | ಮದಂ
ಮನಸಿ ಮಾರು
- 52 ತಂ ಶಿಥಿಲಯತ್ಯ ಮೇಯೈರಯೈಃ ಯದಶ್ಚ ಪಟಲೇ ಬುರೈರಜೋಭಿರುತ್ಕಾಪಿತ್ವಃ | ಅಜೀ
ಜನದನೇಕ
- 53 ಧಾ ಕಿಮುವಿಶೇಷಯತ್ಯಂಬುಧಿ ಬಲಪ್ರಮಥನಸ್ಯನೋರಯ ವಿರೋಧಿನಂ ಪಾಜನಂ | ಕಾರಾಗೃಹೇ
ಕಲಿತವಾಸಿ ವಿರೋಧಿಭೂಪ ದಾನಾವಲೀಕರ ವಿಚಾರಿತ ಚಾಮರಸ್ಯ | ರಾಜಾಧಿರಾಜ ಪರರಾಜ ಧ
- 54 ಯಂಕರಸ್ಯ ಕಾಪ್ಯಾನಿಸಂತಿ ವಿವಿಧಾನಿ ಬಹೂನಿರುನ್ಯ | ಗೋಕರ್ಣ ಸಂಗಮ ನಿವೃತ್ತಿ ಸುವರ್ಣಸಂಃ
- 55 ಕ್ಷೋಣಾದ್ರಿ ಪರ್ವತ ವಿರಿಂಚ ಪ್ರರೇಷು ಕಾಂಚ್ಯಾಂ | ಶ್ರೀ ಕಾಲಹಸ್ತಿ ನಗರೇ ಪಿಚ ಕುಂಢ
ಘೋಷೋ ದಾನಾನಿ ಜೋ
- 56 ಡತ ಬಹೂನಿ ಕೃತಾನಿ ಯೇನ | ಅಂಜೋಧೇನ ನಿಖೀಯ ಮಾನ ಸಲಿಲಾಗ್ರಸ್ತ್ರೇನ ಪೀತೋ
ಝಿತ್ತಾಸ್ಥಲ್ಯೋ ರಾಘ
- 57 ವ ನಾಯಕಾಗ್ರ ಶಿಖಯಾ ಸಂತಪ್ತ ಮಾನಃಸದಾ | ಅಂತಸ್ತ್ರಿವಡದಾನಲಸ್ಯ ಚ ಸಿಖಾಚಾಲ್ಯೇ
ವಿಶಿಷ್ಟೋಽಥ
- 58 ವಂ ಯದ್ವಾನಾಂಬು ಘನಾಂಬುರಂಬುಧಿ ರಜೋಪೂರ್ಣಃ ಸಮುದ್ಯೋತತೇ | ಅಂಗೇನಾಜಿ
ಕಲಿಂಗೇನ ವಂಗೇಚ ಪರೇನ್ಯಚಃ
- 59 ಜಯಜೀವ ಮಹಾರಾಯೇತ್ಯನಿಶಂ ಗೀಯತೇಚಯಃ | ನಜಯತಿರಪಾಲೋ ರತ್ನ ಸಿಂಹಾಸನಸ್ಥೋ
ವಿಜಯನಗ
- 60 ರ ವಾಸೀ ಕೀರ್ತಿ ಪೂರ್ತ್ಯಾಧಿಲಾಸೀ | ನೈಗನಲ ನಹುಷಾದೀಂ ನೀತಯಂ ರಾಜ್ಯನಿತ್ಯಂ ನಿರುಪಮ
ದುಜ ವೀರ್ಯೋ

62 ದಾರ್ಯ ಭೂರಚ್ಛುತೇಂದ್ರಃ || ಶಕಾಬ್ದೇ ಶಾಲಿವಾಹೇತು ಸಹಸ್ರೇಣ ಚತುಶತಃ | ಸಪ್ತ ಪಂಚಾಶತಾಯುಕ್ತಂ ನಿ

೮೬ನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 63 ಣ್ಣತಂ ಗಣತಕ್ರಮಾತ್ | ವತ್ಸರೆ ಮನ್ಮಥೇ ಮಾಸೇ ಕಾರ್ತಿಕೇ ನಿತ ಪಕ್ಷಕೇ | ದ್ವಾದಶ್ಯಾಂ ಪುಣ್ಯ
64 ಕಾಲೇತು ಸ್ಥಿರವಾಲೇ ವಿಶೇಷತಃ | ತುಂಗಭದ್ರಾನದೀತೀರೇ ವಿಶಲೇಶ್ವರ ಸಂನಿಧಿ ಕಾಕಲಾನ್ವಯ ಸಂಧಿ
65 ತ ಯಾಪಸ್ತಂಭಸೂತ್ರಣೇ ದೇವರಾತನ ಗೋತ್ರಾಯ ಯಾಜುಷಾಯ ಮಹಾತ್ಮನೇ | ವಿಶ್ವೇಶಾಧ್ಯರ ಪುತ್ರಾಯ ಕು
66 ಪ್ಪಾಧ್ಯರ ವರಾಯಚ | ವಾದನಂಗರ ಸಂನದ್ಧ ವಿಧ್ವದ್ವಿಜಯಶಾಲಿನೇ | ತರ್ಕವಿಕ್ರಮ ಶಿಲಾಯ ಮೀಮಾಂಸಾ ತತ್ತ್ವ
67 ದರ್ಶಿನೇ | ಶಬ್ದಶಾಸ್ತ್ರಧುರೀಣಾಯ ಕವಿತಾ ಚರ್ಕವರ್ತಿನೇ | ಶ್ರೀತನ್ಮಾರ್ತ ಸದಾಚಾರ[ರ]ತಾಯ ಮನೀಷಿಣೇ | ಭೂದಾ
68 ನ ಪಾತ್ರಭೂತಾಯ ಭೂಮಿವಾಗ್ರಯಾಯಿನೇ ವಿನೀತಾಯ ವಿಶಿಷ್ಟಾಯ ವಿಖ್ಯಾತಾಯ ತಪಸ್ವಿನೇ | ದೇಶ ಕೂಯಿನಿಣಾ
69 ಭಿಷ್ಣು ತೋಡನೂರು ಸ್ಥಲ ಶುಭೇ | ಶ್ರೀರಂಗಪಟ್ಟಣ ಸೈವನೇಮಾಯಾಸ್ತು ಮನೋರಮೇ | ಕುರ್ವಂಕನಾಡಿತಿಖ್ಯಾತಂ ಪ್ರತಿ
70 ಪ್ತುತ ಮನುತ್ರಮಂ | ಶ್ರೀವೀರಿಶಚ್ಚ ಹಲಯಾಸ್ತು ಪ್ರಾಚೀಂದಿಶಮುಪಾಶ್ರಿತಂ | ಆನಹಾರೋರ್ಮಹಾಗ್ರಾಮಾತ್ ದಕ್ಷಿಣ
71 ಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ನದ್ಯಾಸ್ತು ರೋಕಪಾವಿನ್ಯಾಃ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ ಮುರಕೇರಿ ಮಹಾದ್ವಾರಮಾದುತ
72 ರಸ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮೋ ದೇವಿನ ಕುಪ್ಯಾಪ್ಪ ಶ್ರೀ ಚಕ್ರಮರಲಿಪ್ತಥಾ ಉಬಾಭ್ಯಾಂ ಮಿಲಿತಂ ಗ್ರಾಮಂ
73 ಹಿರಿಯ ಮರಲಿಂ ಶುಭಂ | ಅಚ್ಯುತೇಂದ್ರಪುರಂ ರಮ್ಯಂ ಪ್ರತಿನಾಪೋಪಶೋಭಿತಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುಃಸೀಮಾ ಸಂಯು
74 ತಂಚ ಸತತಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾಷಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ ಅಕ್ಷಿಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತ ಮೇಕಭೋಗ
75 ಗ್ಯಂ ಸಭೂರುಹಂ | ವಾಮೀಕೂಪತಟಾಕಾದಿ ಕಚ್ಚೇನಾವಿಚ ಸಂಯುತಂ | ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂ
76 ದ್ರ ತಾರಕಂ | ದಾನಸ್ಯಾಪ್ಯಧರ್ಮಸ್ಯಾ ವಿಕ್ರಯಸ್ಯಾಪಿ ಚೋಚಿತಂ | ಪರಿತಃ ಪ್ರಯತ್ನಗೈಷ್ಟಿ ಪುರೋಹಿತ ಪುರೋ
77 ಗಮ್ಯಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ರೀತ ಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾ | ಅಚ್ಯುತೇಂದ್ರ ಮಹಾರಾಯ ಮಾನನೀಯೋ ಮನಸ್ಸಿನಾಂ
78 ಸಹರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ತದಬ್ದಾ ತತ್ತಿಥಾ ಮಾಸೇ ತನ್ಮಿಕಾಲೇ ವಿಸೇಷತಃ | ಗಾಗ್ಯೋರ್
79 ಶ್ರೀಮದ್ಭಚಕ್ರಾರ್ಯವಾಪಸ್ತಂಭಾಖ್ಯಸೂತ್ರಣಾ | ಯಾಜುಷಾ ವೇದಶಾಸ್ತ್ರಜ್ಞೋ ಪರಂಗೂರಪ್ಪ ಯಾತ್ಮಜೋ | ಪರದಾರ್ಯ

- 80 ನೈನಿಕಾಪ್ಯಾ ಪ್ಯಾತಾ ಶ್ರೀರಂಗಪಟ್ಟಣೇ | ಗ್ರಾಮಾ ಸಂಬುನಹಲ್ಯಾಪ್ಯಾನ್ವಾರ್ವಾಂದಿಶಿಮುಪಾಶ್ರಿತಂ
ಬಂಜಗಟ್ಟಾ
- 81 ನೈಹಾಗ್ರಾಮಾದ್ಧಕ್ಷಿಣಾಂದಿಶಮಾಶ್ರಿತಂ ಹಿರಿಯುಅಡವೆ ಗ್ರಾಮಾತ್ಪಶ್ಚಿಮಾಯಾಂದಿಶಿಸ್ಥಿತಂ ||
ಕೆಂದನಹಾ
- 82 ರೊ ಮಹಾಗ್ರಾಮಾದುತ್ತರನ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮಂ ಹಾರುವಹಲ್ಯಾಪ್ಯಂ ಸಹಿರಣ್ಯಜರಾನ್ವಿತಂ |
ಶ್ರೀಮಾ
- 83 ನಚ್ಚುತರಾಯೇಂದ್ರ ಉದಾಭ್ಯಾಂ ಮಿಲಿತಂ ದದಾ | ವರದಾಯ್ ನೈನಿಕಯೋಃ ಕೃಷ್ಣರಾಯ
ಕಾರಾಗತಃ | ತಯೋರೇವೈಕೋ
- 84 ಯಂ ಗ್ರಾಮಸ್ತತ್ರಾಭ್ಯಾಂ ಭುಜ್ಯತ ಸದಾ | ಪ್ರತಿಗ್ರಹೀತಗ್ರಾಮಸ್ಯ ತನಯೋ ವಿನಯೋನ್ನತಃ ||
ವಾದೀ ವಾಗ್ಮೀ
- 85 ಮಹಾದೇವಸ್ಯೇಮಯಾಜೀತಿ ಕೀರ್ತಿತಃ ವೃತ್ತಿತ್ರಿಸತಿ ಸಂಖ್ಯಾಕಂ ಕಲ್ಪಯಿತ್ವಾ ಸಮಾಹಿತ | ಆತ್ಮನ
86 ಸ್ತು ತದಾವೃತ್ತೀಃ ಸಂಸ್ಥಾಪ್ಯನವಪಂಪವ || ಅವಶಿಷ್ಯಸ್ತಥಾವೃತ್ತೀದ್ವಿಜಾಭ್ಯಾಂ ಪ್ರದದಾಮುದಾ ||
ವೃತ್ತಿಮಂತ ತಾ
- 87 ಚ ಲಬ್ಧಂತೇ ಗೋತ್ರಸೂತ್ರಪುರಸರಂ || ಗಾಗ್ಗೋರ್ ಶ್ರೀಮಧ್ಯಚಕಾರ್ಯೋ ಯಾಜುಷಂ ಶಾಸ್ತ್ರ
ಪಟ್ಟವಿತ್ | ಪೆರಂಗೂ
- 88 ರಪ್ತಯಾಚಾರ್ಯೋ ಹ್ಯಾಪಸ್ತಂದಾಪ್ಯ ಸೂತ್ರವಾನ್ | ತಸ್ಯಪುತ್ರೋನ್ಯನಿಂಹಾರ್ಯಃ ಪೂಜ್ಯ
ಶ್ರೀರಂಗಪಟ್ಟಣೇ |
- 89 ಶಾಶ್ವತೀಮಪ್ಯಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿ ಸತತಂ ತ್ರಿಹ | ಕೇಶವಾಧ್ವರಿಪುತ್ರೇಣ ವನಗೋತ್ರೋದ್ಧವೇನ
90 ಚ | ಶ್ರೀರಂಗಪಟ್ಟಣಸ್ಯೇನ ವರಾಪಸ್ತಂಬ ಸೂತ್ರೀಣ ಯಜುರಾಭ್ಯಾಪಕೇನಾಪ್ತದೀಕ್ಷಿತೇನ ಮಹಾತ್ಮ
91 ನಾ ವೃತ್ತೀನಾಪ್ತಕಂ ರಮ್ಯಂ ಭುಜ್ಯತೇಹ್ಯತ್ರ ಶಾಶ್ವತಂ || ತೈಸ್ತೈಸಮಂ ತತಶ್ಚಿಹ್ನೈದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿ
ಪುಕ್ತ
- 92 ಮಾತ್ | ನೀಮಾತುನಾಗ್ರಹಾರಸ್ಯ ಲಬ್ಧತೇ ದೇಶಭಾಷಯಾ || ಹಿರಿಯಮರಲೇ ಯಂಬಗ್ರಾಮಕೆ
ಪ್ರತಿನಾ
- 93 ಮಥೇಯವಾದ ಅಚ್ಚುತಪುರವೆಂಬ ಸರ್ವಮಾನ್ಯದ ಅಗ್ರಹಾರದ ವಲಯದ ವಿವರ ಮೂಡಲು
ರೊಕ್ಕಾನ

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 94 ಯಲ್ಲ ಅರ್ಧ | ಆಗ್ನೇಯಕ್ಕೆ ಮಡಕೆ ಪಟ್ಟಣದ ಕೆಂಗಟ್ಟೆ ನಟ್ಟ ಕಲ್ಲು | ತೆಂಕಲು ಮಡಕೆಪ
95 ಟ್ಟಣದ ಭಾಯಮೊರದಿಯ ಪಡುವಣ ಹೊಲದ ಕಂಫದಲ್ಲ ಬಿಟ್ಟದ ಮೇಲೆ ನೆಟ್ಟ ಕಂಫ | ಮಕೇರಿಯ
ದಾರಿ
- 96 ಯ ಹೊಲದ ಯೀಶಾನ್ಯ ಅಲೂರದಾರೀಹೊಲದ ಬೇವಿನ ತಾಲು | ಆಪೂರ ಪೊಲಗೆರ್ದಂದ
ತೆಂಕರೊತ್ತಿ
- 97 ಹತ್ತಿರು ಯೆರೆಯಮೇಡು | ನೈರುತ್ಯದಲ್ಲ ಹಿರಿಯ ಅಡವಿಯ ನೀರಮೊಗವಹೆವಬಲದಲ್ಲ ನೆಟ್ಟಕಲ್ಲು | ವಾ
98 ಯಾವ್ಯದಲ್ಲ ನಗುನನಕಲಯ ಯೆರೆಯಹೊಲದ ಬೋಲಗಲ್ಲನಲ್ಲ ನೆಟ್ಟ[ಕ್ರ]ಲ್ಲ ಬಡಗಲು ನಗುನ
99 ನಹಲಯ ಮೊರಡಿ ಬಿಟ್ಟನಾಯಕನಹಲಯ ಹೊಲೆಯನ ನಾಯಮಂಣಹೊಲದ ಕಚ್ಚೊಬ್ಬೆ | ಆ
100 ಹಲ್ಲೇವೊಲಗೆರ್ದಯ ಸೊಪ್ಪಿನ ತುಡಿಕೆಯ ಮೂಡಣ ಕಚ್ಚೊಬ್ಬೆ ಅಲಂದ ತೆಂಕಲು ಪೊಲಹೊಕ್ಕ ಕ
101 ಡೀ ಹೊಲದ ಕಚ್ಚೊಬ್ಬೆ | ನೆಟ್ಟಕಲ್ಲ ಹೊಲ | ಹುರೈಮಾಲದ ಕಚ್ಚೊಬ್ಬೆ ಅಲ್ಲಂದ ಬಡಗಲೆತ್ತಿ ಬಿಟ್ಟ

- 102 ನಾಯಕನ ಹಲವೊರಡೀ ಅನೇಹಾಛಕಠಿಯೊ ಮೊರಡಿಬನವನ ಮೊರಡಿಯ ಮೇಗ
 103 ಉಬನವನಲ್ಲ ನೆಟ್ಟ ಕಲ್ಲು | ನುಗ್ಗೆ ಹಲ್ಲೆಯಮಾನತೀ ಆಲ | ಯೀತಾನ್ಯದಲ್ಲ ರೊಕ್ಕಾನೆ
 104 ತಡಿಯ ಹೊಂಮದೇವರಲ್ಲ ನೆಟ್ಟ ಕಲ್ಲು || ಪೂರಯತೋ ಬುಧವಾಚ್ಯಾಂನಾ ರಯತೋ ವೈರಿಭೂಮಿಜಾಂ
 105 ಗವಂ | ಅಚ್ಯುತ ವಿಹಿತಾವಲೋಕ ಮಚ್ಯುತರಾಯನ್ಯ ಶಾಸನಂ ತದಿದಂ | ಅಚ್ಯುತೇಂದ್ರಮಹಾ
 106 ರಾಯಶಾಸನೇನ ಸಧಾಪತಿಃ | ಅಧಾಣೋಮದನಂದರ್ಭಂ ತದಿದಂ ತಾಂಬ್ರ ಶಾಸನಂ | ಅಚ್ಯು
 107 ತೇಂದ್ರಮಹಾರಾಯ ಶಾಸನಾನ್ಯಲ್ಲಣಾತ್ಮಜ | ತ್ವಷ್ಟಾ ಶ್ರೀವೀರಣಾಚಾರ್ಯೋ ವೈಲಿಖತಾಂಬ್ರ
 108 ಶಾಸನಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ | ದಾನಾನ್ಯರ್ಗಮವಾಪ್ನೋತಿ
 109 ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ಯೇಕೈವ ಭಗನೀರೋಕೇ ಸರ್ವೇಷಾಫೇವಭೂಭುಜಾ | ನಭೋಜ್ಯನಕ
 110 ರಗ್ರಾಹ್ಯ ವಿಪ್ರ ದತ್ತಾ ವನುಂಧರಾ || ತಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ-ನೈಪಾಣಾಂ ಕಾಲೇಕಾಲೇ
 [ಪಾಲ*]
 111 ನೀಯೋಭವದ್ವಿ | ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ
 ರಾಮಚಂದ್ರ |
 112 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದ
 113 ತ್ವಂ ನ ಸ್ವೈಂಧವೇತ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಪಹಾರೇಕರೇತಿ ವನುಂಧರಾ | ಬ
 114 ಸ್ವಿರ್ವರ್ಷನಕತ್ರಾಣವಿಷ್ಣುಯಾಂ ಜಾಯತತ್ತ್ರಿಮಿ || ನವಿಷಂ ಚಿಷಮಿತ್ಯಾಹುರ್ಬ್ರ
 115 ಹ್ಮಸ್ತಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಪಂತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರ ಪುತ್ರಕಂ ||
 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ (ಕನ್ನಡಕರದಲ್ಲ)

Transliteration

I B—

1. śrī Gaṇādhīpatayē namaḥ | māmas-turṅga śīrasācūmḥi cāmadra cāmarā-
chāravē trai-lō-
2. kya māgār-ārambha mṛṇa stambhāya Saṁbhavē | Harēr-līlā-varāhasya
dampshṭrā-damḍaḥ sa pātu vaḥ | Hēmādī-
3. kalaśā yatra dhātīcchatra-śriyaṁ dādīau | kalyāṇāyastu tad dhāma
pratyūha-timirāpaham | yad gaḥ-
4. py Agajōdbhūtam Harināpi cha pūjyāt | asti kshīra mayad-dēvair
mathyamaṇiṁ mahāmbudhēḥ navanī-
5. tam ivōdbhūtam apanīta tamō mahāḥ | tasyāsīt tanayas-tapōbhir atulair-
anvārtha māmaṁ Budhaiḥ pu-
6. nair asya Purūravā bhujā-balar-Āyur-dvīhōṁ nighnataḥ | tasy-Āyar
Nalushōsya tasya parushō yuddhē
7. yayātī kshītau khyātāḥ tasyatu Turvasu nibhaḥ śrī Dēvayānī-pātēḥ |
tad vamsē Dēvakīja-
8. ni didipē Timma būpatīḥ | yaśasvī Tuluvēmpdrēṣu Yadōḥ Kṛishṇa
ivānvayē | tatōbhūḍ-Bukkama-
9. jānir Iśvara-kshīta-pālakaḥ | atrāṣana guṇōttamasa māuḥ-ratnam māhī-
bhujam | sarasād uda-

10. bhūtasma-Narasāvani-pālakah ! Dēvakī-namdanāt kāmō Devakī namda-nādiva ! vīri—
11. dha sukritōddāmē Rāmésvara pramukhē muhur-mudita hridaya sthānē vyadhatta ! yathā vidhi
12. budha-parivṛtō nānā dānani yō bhuvi shōḍaṣa-tri-bhuvana janōdgītam ! khyātam yaśaḥ puna-
13. ruktayan ! Kāvērīm āsu badhivā bahala jala-yutām yō vilamghyēva śa-trūṇ jīva-grāham
14. gahītvā sauniti-bhūja-balō taṇi cha rājyam tadyam ! kritvā Śrīraṅga-pūrvam tadapi nija va-
15. se patanam yō babhāse kirtti stambham nikhāya tribhuvana bhavanah stūyamānāpadanah ! Chēram
16. Chōkai cha Pāṇḍyam tadapi cha Madhurāvallabham māna-bhūsham ! vīryōdagraṇ Turushkaiḥ Gajapati prīpatim
17. chāpi jītvā tad-anyān ! ā Gaṅgā-tīra-Lampkā prathama-charama bhū-bhṛi-ttatāmtam nitāmtam ! khyāta
18. kshōṇi patnām srajam iva śīrasā śāsanam yō vyatānt ! Tippāji Nāgalā-dēvyō Kausa-
19. lyā śrī Sumitravō ! Dēvyōriva Nrisimhēndra tasmāt paṇti-rathādiva ! vīrau vinayinau Rāma La-
20. kshmanāviva namdanau ! jātau vīra Nrisimhēndra Krishṇarāya mahī-pati ! vīraśrī Nārasihvasa Vija-
21. ya nagarē ratna simhāsanaṣṭha kirtyā nitvānīrasya Naga Nala Nahushā-napyavanyān athā-
22. nyān ! ā-sētōr āsumērōr avani suranutaḥ svairam āchōḍayādrēr āpaschādyāchalāmtād akhi-
23. la hridayam āvajyam [rājyam] śasāsa ! nānā-dānānyakārshī-kanaka sa-daśvīya śrī Virūpāksha dēva-
24. sthānē śrī Kālabastī śiturapi nagare Vēṃkatādrau cha Kāṃchyā || Śrīśai-lē Śrōṇa śailē ma-
25. hatī Hariharē Hōbalē Saṃgamēcha Śrīraṅgē Kumbhaghōṇē bata-tamasī Mahānamdī tīrthē ni-
26. vittau ! Gōkarnē Rāma sētau jagati tad itarēshvapyāśēshe punya-sthānēśvālādli nāpā vi-
27. dha bahala mahādāna-vārī pravāhaiḥ ! yasyōdaṇ chaturanga-prakara-khara rajah śushyad-ambōdhi-
28. iragbna - kshma - bhṛityakshachchhudōdyattara - kulśa dharōtkamltitā kunṭhitābhūt ! brahmāpḍam viśva-cha-
29. kram ghatam uditā mahā-bhūtakam ratnadhēnum saptāmbōdhiṃ cha kalya kshīturula latike kām-
30. chanam kāmādhēnuḥ svarna-kshmaṇḍō-huanyāścha ratham api tulā-pūrṣha gō-sahasram hēmāsya

31. hēma-garbham kanaka-kari-rathā pañcha lāṅgalyatānit¹ rājyaṃ praśāsya
nirvighnaṃ rā-

II A—

32. jyēṃ dyāṃ iva śāsitaṃ tasiṃṃ guṇēna vikhyātē kshitēr imdrē
divaṃgatē¹ tatōpyāvayi
33. vīra śrī Kṛishṇa-rāya mahīpatiḥ¹ bibharti maṇi kēyūraṃ nirvisēshaṃ
mahībhuḥ kīrtiyā yasya samamtatō
34. prasritayā viśvaṃ rujaikyāṃ vrajēd ityā-saṃkya purā purārīr abhavat
Bhālēkshana prāyaśaḥ padmākshōpi chaturbhu-
35. jōjani chaturvaktrō bhavatyadyabhūt Kālī khadgamadād Ramācha
kaṃalāṃ vīṇāṃ cha Vāṇī karē¹ śātrūṇāṃ vā samēte
36. dadata yitū rushā kiṃnu saptāmbu rāsīm nānā sōnā turāṅgā tritita
vasumatī dhūlikā pālikābhiḥ¹ sa-
37. sōshya svairam ētat prati nidhi jaladhi śrēṇikā yō vidhatte¹ brahmāṇḍa
svaraṇa mēru pramukhaniḥ mahā dāna tōya—
38. raṇēyaḥ¹ maddhattām artisyārdhāṃ śrīyam iha ruchiraṃ bhūṃjatām
ity avētya¹ prāyah pratyūha hētōstapana rathaga
39. tarālayam dēvatānāṃ tat-tad digjatra vṛityāpi ravir-udaya dainaṃ
kitāms tatra tatra¹ stambhāṃ jāti
40. tanuta bhuvī yō bhūbhṛid abhramkashāgrān¹ Kāṃchī Śrīsaila Sōṇāchala
Kanakasabhā Vēṃkaṭādri pramukhyē-
41. shivāvṛityāvṛitya sarvēshvatanuta vidhivad bhūyasē śrēyasē yaḥ¹
dēvasthānūēshu tīrthēshvapi kanaka tulāpūi-
42. shādīni nān dānānyavōpadānair api samam akhilaṃ āgamō kāmibhāni
rōsha-kṛita patipārthi-
43. dāṃḍaḥ sēsha-bhuja kshiti rakshaṇa śaṃḍaḥ¹ bhāshege tappuva rāyara
gaṃḍaḥ-tōshakṛid-arthishu yō raṇachamḍaḥ rājādhi-
44. rāja ityuktō yō rāja-paramēśvara mūru rāyara gaṃḍaścha para-rāya
bhayamkaraḥ Himdu-rāya Suratrāṇō dushta śā-
45. rdūla-mardana gajaugha-gaṃḍabbhērūṃḍa yityādī birudānvitah¹ ālōkaya
mahārāya jaya jīvēti vādibhiḥ¹ Am —
46. ga Vaṃga Kalīṃgādyai rājyabhiḥ sēvyate yaḥ¹ stutyandārya sudībhiḥ sa
Vijayanagarē ratna simbhāsanastha
47. kshināpālān Kṛishnarāya kshiti patir adharīkṛitya kīrtiyā Nṛigādīn¹ ā
pūrvādrērathāsta Kshitidhara kaṭa-
48. kādācha Hēmāchalāmtār āsētōr arthisārthē śrīyam iha bahali kṛitya
kīrtiyā samūḍhe¹ kṛita vati suralōkam
49. Kṛishnarāyē nījāṃsē tadānu tadanujanmā puṃnya karṇmāchyutēndrah¹
prakaṭamaṃ avanilōkaṃ svāṃsā mētyāri--
50. jētā vilasati Harijētā vidvad īshṭa-pradātā¹ yat-kīrti chandrascharati
kshamāyānti thishv asēshāsu vi—

51. vardhatē cha | tanōti chakrasyam idam samim̐dhe divācha sāyam
kumudair viruṇdhē | madam manasi māru—
52. tam śithilayatyanēyairayaḥ yadascha paṭalī khuraḥ rajōbhir-utthāpi-
taiḥ | ajīvanad anēka-
53. dhā kinu viśēshayatyaṃbudhiḥ bala pramathanasya nōraya virōdhinam
vājnam | kārāgrahē
54. kalita vāsi virōdhi-bhūpa dānāvalikara vichārīta-chāmarasya | rājādhi-
rāja para-rāja bha-
55. yan̐karasya kāvyāni samti vividhāni bahūni yasya | Gōkarṇa saṃgama
niritti suvarṇa saṃśa-
56. kshōṇādrī parvata Viriṇcha prarēshu Kāṃchyām | śrī Kālāhasti
nagarēpi cha Kuṃbhaghōṇē dānāni shō-
57. dāsa bahūni kṛitāni yēna | aṃbōdhēna nipīyamāna salil Āgastyēna pīto
jhitā svalpō Rāgha-
58. va sāyakāgra śikhayā sam̐taptamānaḥ sadā | aṃtastair vaḍabānalasya chi
śikhā-jālai viśishkōdha-
59. vam yad-dānāmbu ghanāmbur-aṃbudhirajō-pūrṇaḥ sam udyōtatē |
Aṃgēnāpi Kalīṃgēna Vamgē cha parēnripaḥ
60. jaya-jīva mahārāyētyaniṣam gīyatē cha yaḥ | sa jayati nara-pālō ratna
siphāsanasthō Vijayanaga-
61. ra-vāsī kīrti-pūrtyābhilāsi | Nṛiga Nala Nahushādīm nītayam rājya-
nītyam nirupama-bhujā vīryō-
62. dārya bhūr Achyutēmdrah || śakābdē Śālivāhētu sahasrēṇa chatuṣataḥ
sapta-paṇchāśatāyuktam ni-

II B—

63. ruitam gaṇita-kramāt | vatsare Manmathē māse Kārtike śiṭa pakshake |
dvādaśyām puṇya
64. kālētṣ Sthira-vārē viśēshataḥ || Tuṃgabhaḍṛā-naḍī-tirē Vithalēśvara
samnidhau Kākalānvayaḥ satambhū-
65. tay-Āpastambha sūtrinē Dēvaṛātasa gōtrāya yājushāya mahātmanē |
Viśvēśādhvara putrāya Ku-
66. ppādhvari varāya cha | Vāda-saṃgara-saṃṇaddha vidvad-vijayaśālmē |
tarka vikrama śilāya mīmāṃsā tatva
67. darśine | śabḍa-śāstra dhurīṇāya Kavītā chakravarttine | śrauta smārt
sadāchāra [ra] tāya manīshinē | bhūdā-
68. na pāṭra-bhūtāya bhūmidavāgrāyāyine vinitāya viśiṣṭāya vikhyātāya
tapasvinē | dēśe Hoyisaṇā-
69. bhikhye Tomḍanūru sthale śubhe | Śrīramga paṭṭaṇasyaiva sīmāyāstu
manōramē | Kurvaṃkṇa nāḍīti khyātam prati-
70. śhṛītamaputtamam | śrī Viriśaṭṭi halyāstu prāchīmdīsam upāśritam |
Anehālōr mahāgrāmāt dakṣhiṇa-

71. syām diśi-sthitam | nadyāstu Lōkapāvinṣṭh paśchimāyām diśi-sthitam
Maṭhakēri mahād-grāmādutta-
72. rasyām diśi-sthitam | grāmō Bēvinakuppākhyā śrī Chukkamaralistathā-
ubābhyām militam grānam
73. Hiriyamaraliṃ śubham | Achyutēndra puram ramyam prati-nāmnōpi
śōbhitaṃ | sarva-mānyam chatuḥ simā samyu-
74. tam cha satataḥ | nidhi nīkshēpa pāshāṇa siddha sādhyā jalānvitam
akshinyāgāmi samyuktam ēka bhō-
75. gyaṃ sa bhūruṇam | vāpī-kūpa-tatākādi kachohhēnāpi cha samyutam |
putra-pautrādibhir bhōgyam kramād ācham-
76. dra tārakam | dānasyāpyadhamarnasyā vikrayasyāpi chōchitam |
parītaḥ prayatasnigdhai purōhita purō-
77. gainaiḥ | vividhair- vibudhaiśrauta pathikairgirā | Achyutēndra mahā-
rāya mānanīyō manasvinam
78. sa-hiraṇya-payō- dhārā-pūrvakam dattavānmudā || tadabdau tattithau
māsētasmiṃ kālē visēshataḥ | Gārgyō
79. Śrīmadhya chakrāryā-~~ḥ~~ Aptastambhākhyā sūtrināu | yājushau vēda-śāstra-
jñau Peraṅgūr Appayātunajau | Varadārya
80. Nṛsiṃhākhyau khyātāu Śrīraṅga paṭṭanē | grāmā Sambunahalyākhyān
pūrvām diśim upāśritam Banuagaṭṭā-
81. n mahāgrāmād dakshinām diśam āsritam Hiriyu-Adave grāmāt paś-
chināyāmdiśi sthitam | Kemdanahā-
82. lo mahāgrāmād uttarasyām diśi-sthitam | grāmam Hāruva halyākhyam sa-
hiraṇya-jalānvitam | śrīmā-
83. n Achyuta rāyēndra ubābhyām militam dadau | Varadārya Nrisimhayōḥ
Kṛishṇarāya kālāgataḥ | tayōr -ēvaikō-
84. yaṃ grāmas tatrabhyām bhujyate sadā | pratigrahītu grāmasya tanayō-
vinayō-mnūnataḥ | vādī vāgmī
85. Mahādēva syēmayājīti kīrtitaḥ vṛitti trimsati samkhyākam kalpayitvā
samāhita | ātmana-
86. stu tadā vṛittih samsthāpya navapam vava || avasīshṭās tathā vṛitti
dvijābhyām pradadau mudā || vṛittimanṭau
87. cha likhyamte gōtra-sūtra-purasaraṃ | Gārgyō Śrīmadhyachakāryō
yājusham śāstra shatṭkavit | Peraṅgū-
88. rappavāchāryōḥ-yāpastambākhyā sūtravān || tasya putrō Nrisimhāryah
pūjya Śrīraṅgapaṭṭanē |
89. śāśvatim aṣṭakām vṛittim āpnōti satatam tviha | Kēśavādhvari putrēna
Vasa gōtrōdbhavēna
90. cha | Śrīraṅgapaṭṭa asthēna varāpastamba sūtrinē yajurādhyāpakēn-
Appudīkshītēna mahātma-
91. nā vṛittināṣṭakam ramyam bhujyatēhyatra śāśvatam || taistaisamam
tataṣchihnai dikshu-prāchyādishu kra-

92. māt¹ sīmātu sāgrahārasya likhyatē dēśabhāshayā || Hiriya maralī yamba
grāmakke prati nā-
93. madhēyavāda Achyutapuravemba sarvamānyada agrahārada valayada
vivara mūdalu Lōkkāne-

III A

94. yalli ardha¹ āgnēyakke Maḍake paṭṭanada kemgatte netta kullu¹ temkalu
maḍake pa-
95. ṭṭanada bhāya morāḍiya paḍuvana holada kambhadalli beṭṭada mēle netta
kambha¹ Mathakēriya dāri-
96. ya holada yīśānya ā ūra dāri holada bēvina tālu¹ ā vūra volagerremda
temkalotti
97. hattiya yareya mēdu¹ nairutyadalli hiriya adaviya nīra mogavaheva
baladalli naṭṭa kallu¹ vā-
98. jāvyadalli Nagunana haliya yereya holada bōla-gallinalli netta [ka]llu
Naguna-
99. na haliya moradi Bittanāyakana haliya⁵ holeyana nāyamanna holada
kaṭṭobbe¹ ā
100. halli volagerreya soppina tudikaya mūdana kattobbe alimda temkalu
volahokka ka-
101. dī holada kaṭṭobbe¹ netta kalla hola¹ hulle mālada kaṭṭobe¹ allimda
badagaletti Bitte
102. nāyakana halī moradi Ānehāla kariya moradi Basavana morāḍiya mēga-
103. na Basavanalli netta kallu¹ Nugge halliya māsatīālu¹ yīśānyadalli
Lokkāne
104. taḍiya Bommadēvaralli netta kallu || pūrayitō budha-vāchchhāmn-
bārayito varī bhū-bhujāni
105. garvaṃ¹ achyuta vihitāvalōkam Achyutarāyasya śāsanam tadidaṃ¹
Achyutēndra mahā-
106. rāya śāsanēna sabhāpatih¹ abhānī madu samdarbham tadidaṃ tām̐bra-
śāsanam || Achyu-
107. tēndra mahārāya śāsanāni Mallanātmaja¹ tvashtā śrī Viranachāryō
vyālikhattām̐bra
108. śāsanam || dānapālanayōr madhyē dānā chhrēyōnu pālanam¹ dānā
svargam avāpnōti
109. pālanād Achyutam padam || yēkaiva bhagunī lōkē sarvēśhām ēva bhū-
bhujā¹ na bhōjyā na ka-
110. ra-grāhya vipra-dattā vasuṇḍharā || sāmānyōyam dharmā-sētuṃ nri-
pānām kālē kālē [pāla]
111. nīyō bhavadbhi sarvān ētān bhāvinaḥ pāṛthivēndra bhūvō bhūvō vāchate
Rāmachandra¹

112. sva-dattā dvigunam puṇyam para-damttān upālanam | para-damttāpahā-
rēna sva-dā-
113. ttam nishphalam bhavēta | sva-dattām para-damttā vā yō harēti
vasumdhara | sha-
114. shṭhir varsha sahaśrāni viśthāyām jāyate kṛmī || na viśham chisham
ityāhur-bra-
115. bmasvam viśham uchyatē viśham ēkākinam haṃti brahma-svam putra
pautrakam || Śrī Virūpāksha (in Kannada characters)

Translation

LL. 1-4—

Salutation to Gaṇādhīpati. Obeisance to Śambhu, beauteous with the chāmara-
like moon kissing his lofty head, the original foundation pillar of the city of the
three worlds. May the boar-like tusk of Hari who took the form of varāha (Boar)
for sport, borne on which was the earth, possessed the beauty of an umbrella with
the Golden Mountain as its finial, protect you. (obeisance to that Gaṇapati)
the abode of auspiciousness, the wonder of the darkness of obstacles, an elephant,
born of a non-elephant (*i.e.*, Agajā-pārvati) and who is worshipped by even Hari.

4-7

From the churning of the milk ocean by the gods arose a bright one (chandra),
like butter, disperser of darkness. His son distinguished for great penance, was
Budha, true to his name. From him sprang Purūrava. From him Āyu who
extinguished enemies by the might of arms; From Āyu sprang Nahusha; From
him Yayāti, great in war. In his famous line was born Turvasu (equal of vasu)
and husband of Dēvayānī.

1-18

In that line shone the king Timma, having for wife Dēvakī, and celebrated
among the Tuḷuva kings, even as Krishna in the Yadu line. From him sprang
the king Išvara, having for wife Bukkamā, free from fear and bad qualities, a
head jewel among kings. From him sprang king Narasa, like Kāma, the son
of Dēvakī. In Rāmēśvara and other holy places had he from time to time bestowed
the sixteen kinds of gifts with joy, in accordance with the rules, and associated with
wise men; thus multiplying the fame he had already gained among the inhabitants of
the three worlds. Quickly damming up the Kāveri, when in full floods, he crossed
it over and seizing the enemy alive, took possession of his kingdom and of the city
Srīrangapaṭṭana and erected a pillar of victory which stretched up into the three
worlds. Having conquered Chōla, Chera and Pāṇḍya together with the lord of
Madhura, whose honour was his ornament, the fierce Turushka and the Gajapati king
and others,—he imposed his commands on the heads of all the famous kings from the
banks of Ganges to Lanka, and from the rising (east) to the setting of the sun (west).

18-20

From Tippāji and Nāgaldēvi to king Nṛsiṃha, were born respectively Vira Nṛsiṃha and Kṛishṇarāya, as Rāma and Lakshmaṇa from Kausalya and Sumitra to Pantirāṭha (Daśarāṭha).

20-32

The heroic Nārasimha, seated on the jewelled throne in Vijayanagara, putting to shame Nṛiga, Nala and Nahusha by his fame and policy, turning all hearts towards himself ruled the kingdom from Sētu and Sumru and from the eastern to the western mountains. Many gifts did he, remover of darkness (ignorance), make in Kanakasadas (Chidambaram), in the temple of Virūpāksha (at Hampi), in the town of Kalahasti (North Arcot District), in Venkatādri (Tirupati), in Kanoli (Conjeevaram) in Śrīsaṭa (Kurnool District), in Sōṇasaṭa (Tiruvannamalai), in the great Harihara (Chitaldrug District), in Ahōbala (Kurnool District) in Sangama, Śrīrāṅga (near Trichy) in Kumbhaghṇa (Tanjore District) in Nanditirtha (Kolar District), in Gōkarṇa (North Kanara District), in Rāmastu (Comorin) and many other sacred places; the streams poured out along which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the mountains whose wings were exposed to be cut off by Indra's thunderbolt. He gave away a variety of great gifts like golden egg, golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, golden horse chariot, man's weight in gold, a thousand cows, golden horse, the golden-wombed (Brahmā), gold elephant-chariot and the five ploughs. Having ruled a perfect kingdom unopposed, the king of the earth famed for his virtues, went to heaven, as if to rule the kingdom of the sky.

32-48.

Mightier even than him the king Krishna-rāya took the earth upon his shoulders as if a jewelled epaulette. In olden days, probably thinking that by his fame all the world will assume single colour, white, did Purāri become distinguished by the eye in his forehead, Padmāksha (Viṣṇu) by his four arms, Padmabhū (Brahma) by his four faces, Kālī by her sword, Rāmā (Lakṣmī) by her lotus, Vāṇī (Sarasvatī) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure the distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth trampled to pieces by his horse men, but were formed again by the measureless streams poured out with his great gifts-brahmāṇḍa, svaṛṇa-Mēru and others. As though, in order that the foundations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars stretching like mountain peaks in the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of the titles. Going round and round Kāñchi, Śrīsaṭa, Sōṇāchala, Kanākassabhā, Venkatādri and other places often, and in various temples

and holy places, for his well-being in the present and future, did he again and again bestow in accordance, with the *sāstras*, various great gifts like man's weight in gold, together with the other grants associated with them. Punisher of war-like kings, able in protecting the world which lies in the arms of Śeṣha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled *rājādhirāja* and *rājaparamēśvara*, lord of the three lords, fierce to other kings, Sultan of Hindu kings, destroyer of the tiger, the evil, a Gaṇḍabhērūṇḍa to the flood of elephants, distinguished by these and other titles, served by the Aṅga, Vāṅga, Kāṅga and other kings with such words as—"look on us great king! Victory! Long life!"—his generosity praised by the learned, this king of kings Kṛṣṇarāya seated on the jewelled throne in Vijayanagar, surpassing by his policy Nṛiga and others, shone in the power of good fortune and the fullness of fame, from the eastern to the western mountains and from the extremity of Hēmaṇchala to Sētu.

48-62.

The world of gods having been taken as his portion by Kṛṣṇarāya, after him his younger brother of meritorious deeds, king Achyuta took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The moon of his fame moves in the world in all the tithis and is ever waxing, ever giving joy to the chakōra birds shining by day as well as by night hateful to the lotuses (the evil). Swifter than thought or the wind are his horsemen, the trampling of whose hoofs turns the world to clouds of dust—why mention the slow-paced horse of Indra? Fanned with *chāmaras* by groups of wives of hostile kings imprisoned by him, distinguished as *Rājādhirāja*, the terror of foreign kings and by many other titles; often had he made the sixteen kinds of gifts in Gōkarṇa, Sangama, Nivritti, Suvarṇa, Śaṅkha Sōṇādri parvata, Viriñchipurā and Kāñchi, in the city of Kālabasti also, and in Kumbhaghōṇa. The ocean is drunk up by Agastya, it was agitated by the arrow of Rāghava, and is even consumed by the flames of the sub-marine fire: it is indeed always in process of drying up, but the ocean of his bounty is always full. By Aṅga, Kāṅga, Vāṅga and other foreign kings is he thus unceasingly addressed "victory! long life, Mahārāja!". Supreme is this king named Achyuta, established on the jewelled throne, dwelling in Vijayanagara, rejoicing in the fullness of fame, excelling Nṛiga, Nala, Nahusha and other anterior kings, the home of unequalled valour and generosity.

62-78.

In the Śālivāhana śaka year 1457 decided by counting, on Saturday the auspicious twelfth of bright half of Kārtika in the year Manmatha, on the banks of Tuṅgabhadra, in presence of (god) Viṭṭhalēśvara, was granted with pleasure, by pouring of water and with gold, the auspicious village Hiriyaamarali—comprising two villages Bēvinakuppe and Chikkamarali, in the Hoysanadēsa Tōṇḍanūr sthala in Śrīraṅgapattanasime and Kurvaṅkanāḍu, situated to the east of Virasēṭṭhalli, to the south of Añchālū, to the west of the river Lōkapāvani and to the north of Maṭhakēri, splendidous with a beautiful *alias* Achyutēndrapura, tax free, along with all the

treasures on the surface or underground minerals, ready incomes and possibilities, water springs, imperishables and futures, and also tanks, wells, reservoirs and trees, including the rights of sale, mortgage and grant, so as to be enjoyed by sons, grandsons, etc., in order as long as the sun, moon and the stars exist to Kuppādhvari-son of Viśvēśādhvari, born in the Kākalānvaya, of Āpastambha sūtra and Devarāta-sagōtra, an eminent man of yajurvēda, victorious over those learned who were ready to fight the battle of dispute, always overpowering in the science of logic, knower of the true nature of Mīmāṃsa, well versed in grammar, an emperor in composing poems, a learned person engaged in good śrauta and smārtha customs, worthy of receiving the gift of land, disciplined, distinguished, renowned and devout—by Achyutēndra-mahārāya,—the respectable among the wise, surrounded by holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters.

78-84.

In the same year, same thithi, month and time, to Varada and Nṛsiṃha, famous in Śrīrangapattana, the sons of Perangūr Appaya, of the Gārgya gōtra, Madhyachakrāśya and Āpastambha sūtra, also learned in Yajurvēda, was given with gold and water, the village Hāruvahallī situated to the east of Saubhūnahallī, south of Baṇṇagattā, west of Hīryuṇḍave and north of Kendanahālu—by Achyutarāya, and this one village received conjointly will be enjoyed for ever by these two—Varadārya and Nṛsiṃha who hail from the times of Krishṇarāya.

The descendent of the receiver of the village, great with modesty, wise and eloquent Mahādēva famous as Sōmayāji, having divided the village into thirty vṛttis and keeping fourteen (?) for, himself, gave away the rest to Brahmīns with pleasure. The names of the donees (vṛttidārs) will be written according to gōtra and sūtra: Madhyachakārya, of Gārgya gōtra, Yajurvēdin and learned in six śāstras, Perangūr Appayāchārya of Āpastamba sūtra and his son in Śrīrangapattana will receive eight vṛttis for ever. The son of Kōśavādhvari, born in Vasagōtra, resident of Śrīrangapattana, and of Āpastambha sūtra, the teacher of Yajurvēda—the great Appudīkshita will enjoy for ever the eight vṛttis. With the respective spots in the directions east, etc., in order, and the boundaries of the Agrahāra will be written in the language of the land.

The details of boundary of the tax-free Agrahāra Achyutapura, the alternate name of the village Hīryamarah:—In the east, half of Lokkāne (Lōkapāvanī ?) to the south-east—the stone set up in the Kengatte of Madakepaṭṭana; to the south—the pillar set up in the field west of Bhāya-moradi (a hillock); the pillar set up on the hill; to the north-east of Maṭhakēri's road-side the Bēvina Tālu (?) of the road-field of that village; to the south of the tank-field of that village—the raised track of cotton field; in the South-west, the stone set up to the right of the water-course (?) from Hīrya-adavi (big-forest); in the North-west the stone set up in the Bōlagallu of Ere-hola (field with black soil) of Nagunanahallī; in the North the hillock of Nagunanahallī; the border-bund of the field of Heleya Nāyamanna of Biṭṭanāyakanā-

halli; the eastern border of the field of green-leaf beds in the tank-field of that village Thence to the South the encroached field's border-bund; the field with the stone set up; The border-bund of Hullemāla (grazing field for deers?); Thence to North the hillock of Biṭṭenāyakanahalli; the stone set up near the bull image on Basavanamoraḍi (Basava's hillock) in the black-hillock of Ānehālu; the Māsati-Ālu (A Banyan Tree?) of Nugge-halli; in the North-east the stone set up near Boṁmadēva (Brahma) on the bank of Lokkāne.

Such is the śāsana of the gratifier of the desires of the learned and destroyer of the pride of hostile kings—having in view Achyuta's (Vishṇu's) ordinance,—of Achyutarāya. By the orders of Achyutēndra Mahārāya, this copper Śāsana was composed with pleasant words by Sabhāpati. By the orders of Achyutēndra mahārāya, the smith Viranāchārya, son of Mallāṇa wrote this copper śāsana.

Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. To all kings there is but one sister, *viz.*, lands given to Brahmans. They should be neither enjoyed nor taxed. The bridge of Dharma is common to all kings and should be protected by you from time to time; Rāmachandra repeatedly begs this of all future kings. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Poison is not poison but property of the Brahmans is said to be poison. Poison kills only one, whereas the property of Brahmans kills even sons and grandsons. (Signature) Śrī Virūpāksha.

Note

These plates were purchased for the museum of the Department from Śrī M. Krishṇāchār of Mysore. They are three in number each measuring 11"×7½"×½". The plates are cut into the shape of an arch in the upper part and are secured by a copper ring, passing through holes made for the purpose at the centre of the arch. A copper seal has also been secured into the ring. The outer diameter of the ring is 2¾" and that of the seal 1½". Curiously the ring is not rivetted, and there is no trace of it ever having been done so. The seal has in relief the figure of a boar facing left, standing probably on a lotus. Above it there are the figures of moon and the sun. All though in good relief, they are of a very crude make. Writing is on both the sides of the middle plate and only on the inner sides of first and the third. Each page contains 31 lines except the last which has 22, which is followed by the signature of the king in bold Kannada characters. Each line contains about 33 letters and each letter is about a quarter of an inch in height.

The language of the inscription is Sanskrit in verse form except for the portion giving details of the boundaries of the villages granted, which is in Kannada prose. The script used is Nandināgarī, except for the signature of the king at the

end which is in bold Kannaḍa script. The grant is of Achyutarāya of the Tuluva line of Vijayanagar kings and said in the plates to have been issued in the presence of god Viṭṭhalēśvara on the banks of Tungabhadra in the Śaka year 1457, on Saturday the 12th of bright half of Kārtika, the year being Manmatha, which corresponds to 6th November 1535 A.D. The inscription records the grant of a village Hiriyamarali to one Kuppādhvari and some vṛttis to other Brahmins. Kuppādhvari is described here as a great poet and a scholar in grammar and Mīmāṃsa. Hiriyamarali, is said to have been renamed Achyutēndrapura and was situated in Kurvankanāḍu of Śrīrangapaṭṭanaśime which again was in Toṇḍanāḍu sthala of Hoyisanadēśa. Hiriyamarali, along with other villages mentioned in the record, Mathakēri, Vīraseṭṭihalli, Hāruvahalli, etc., can be identified with the villages of the same name now in Pāṇḍavapura Taluk (formerly Śrīrangapaṭṇa Taluk), Maṇḍya District. One of the boundaries mentioned, Hulleyamaḷa, reminds us of the Pulleya-bayals of Banavāsi and Baḷḷigāme, which Rice thinks to be recurrence of the name of Deer Park (Mṛigadāva) of Sārnāth. The present copper plate is also one of the many to be in the stereotyped form used during the reign. As usual except for the details of the donee and the donation, this is almost identical (in respect of geneology and other things) with many others of the same ruler like Maṇḍya 55, Kṛṣṇarājapet 11, Doḍḍa Baḷḷapur 30 etc.

LIST OF INSCRIPTIONS PUBLISHED IN
THE REPORT ARRANGED ACCORDING
TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GAṄGAS.
123	40	Circa 750 A.D. ...	Śrīpuruṣa
			NOTAṂBAS
72	10	Circa 10th cent. A. D.	Kaṭṭānemalla
			HOYSALAS
119	37	....	Vishnuvardhana
84	16	Sarvajitu saṃ. Kārtika 1167 A.D.	Narasimha I
105	30	S* 1093 Khara saṃ Jyēshtha su 11, 17th day 1171 A.D.	Narasimha I
93	23	S 1114 Paridhāvī saṃ. Chayitra, March- April 1192 A.D.	Ballāḷa II
95	25	S 1114 Paridhāvī Bhādrapada, 1192 A D.	Ballāḷa II ...
88	20	C 1220 A.D.	Ballāḷa II

* S = Śālivahana Śaka.

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the construction of a tank by name 'Konganikere' by Chavuttar of Attigāla. This tank appears to have been granted to the 'bōvas' for their heroism in defending their village during a fight.

This pillar inscription was probably set up in memory of Nolamba Gavunda, son of Dēcha Gāvunḍa. Probably he fought and died to defend the cows.

Viragal: The details about the hero and the date are lost. Merely mentions the titles of the King and states that he was ruling the kingdom from Dōrasamudra.

Records a grant, made by Mādiveggade and sanctioned by the great minister and commander-in-chief Bittimayya, of certain customs of Mādhava Chōleyanahalli to some person belonging to Talkād whose name is lost.

Viragal: Records the death, during a cattle-raid, of Sālagāvunḍa son of Ālagāvunḍa, himself son of Manchegāvunḍa.

Viragal: Installed in memory of Perumālu Nāyaka of Kadalavāgilu in Baḍagundu nāḍu, son of Chaṭaya Nāyaka, who was the ruler of Mūgaranāḍ for having fought in the battle with 'polegas' and rescued (the cattle) during the destruction of the village. A 'kodange' or grant was also made for him.

Viragal. Set up by Talagālu gauda in memory of his father Kameya Nāyaka of Kadlavāgilu who died during a cattle-raid. His father was Chikeya Nāyaka, ruler of Sōsale nāḍu.

Appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the Paṭṭanaswāmi, Nakara setti and other leaders of the place.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
102	29	Ś 1175 Parīdhāvi sam. Phālguna śu. 5, Wednesday 4th February 1253 A.D.	Sōmēśvara ...
124	41	C 1307 A.D. ...	Ballāla III
80	15	Ś 1249 Chitrabhānu sam. Kārtika ba. 5 Monday, 18th November 1342 A.D.	Ballāla III
VIJAYANAGAR			
120	38	C 1405 A.D.	Bukka II
155	50	Ś 1457 Manmatha sam. Kārtika śu. 12 Saturday 6th November 1535 A.D.	Achyutarāya
111	33	Ś 1459 Hēmalambī sam. Āshādha śu. 3 Sunday 10th June 1537 A. D.	Achyutarāya
117	36	Ś 1459 Hēmalambī sam. Ashādha śu. 12, Wednesday 20th June 1537 A.D.	Achyutarāya
98	27	Ś 1463 Plava sam. Phālguna śu. 1 Wednesday 15th February 1542 A.D.	Achyutarāya ...
ARUVANAHALLI CHIEFS			
86	18	1362 A.D.	Bāchappa

Contents and Remarks

Registers a grant made by the King to the Paṭṭanaswāmis of Gauḍugere. Probably they have received the grant on behalf of the temple of Kaḷalēśvara mentioned in the record. Masanitamua, one of the Paṭṭanaswāmis mentioned in the record might be the same as the famous sculptor of Sōmanāthpur.

Appears to record a grant of some lands free of all imposts, probably to the Īśvara temple near which the stone is set up, by the Prabhugavudās of Baḍaganād.

Registers that all the Mahājanās of the agrahāra agreed among themselves and placed on record the details of the 'vrittis' enjoyed by the persons connected with the temple. It is worth noting that the right of the possession remained only so long as the person remained in that place while it ceased when he left the place.

Records some grant of certain wet and dry lands to a resident of Hādaravāgilu, whose name is lost, by Hiriyanṇa of Tippūr.

This copper plate registers the grant of a village Hiriyanmarali to one Kuppādhvari and some 'vrittis' to other brahmins. Kuppādhvari is said to have been a great poet and scholar in grammar and Mīmāṃsa. Hiriyanmarali is said to have been renamed as Achyutēndrapura. Hiriyanmarali and other villages mentioned in the inscription can be identified with the villages of the same name in Pāṇḍavapura Taluk.

Registers the grant of the village Halasimahalli in Dhanugūr sthala belonging to Talakāḍu sīme with all the usual rights, as a tax free grant to Chikka Sādhīyappa, son of Sāḍiyappa of Talkād by Achyutarāya Vīraṇa Vodeya, the chief of Ālgod.

Registers the grant of the village Boppasamudra (Modern Boppasandra) to Nanjayya Hebbāru, son of Narasiṃha Hebbāru of Maḷavalli, by Vāranāsi Virupanna Ayya, the agent for the affairs of the King.

Registers the grant of the village of Bommanahalli in Dhanugūr sthala in the Talakāḍu sīme, with all the usual rights to Chikka Sādhīpa, son of Sādhīpa, made by Achyutarāya Vīraṇa Vodeya son of Vīrappa Vodeya. Achyutarāya Vīraṇa Vodeya, the chief of Ālgod and Talakāḍu sīme had these territories conferred on him by the king.

Vīragal: set up in memory of Dēvappa and his wife Bāyichakka by Dēvappa's elder of brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrtiyarasa, the chief of Aruhanahalli.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
86	17	Saunmya sam. Āsvija śu. 1 Sunday 2nd September 1369 A.D.	Bāchappa (?) CHITRADURGA CHIEFS
74	11	Plavanga sam. Kārtika śu 15 Sunday 27th October 1661 A. D.	Medakari Nāyaka ...
67	4	Ś 1596 Ānanda sam. Margaśira ba. 13 Tuesday 15th December 1674 A. D.	Kāmagēti Kāstūri Madakari Nāyaka
77	14	Prabhava sam. Śrāvana ba. 5 Friday 14th August 1747 A. D.	Kāmagēti Arasu (Rangappa Nāyaka ?)
64	1	Ś 1679 Īsvara sam. Jyēshtha śu.10 Saturday 28th May 1757 A. D.	Rājā Madakari Nāyaka MYSORE KINGS
96	26	Ś 1594 Paridhāvi sam. 1672 A. D.	Dodda DēvaRāja Oḍeyar
113	34	Kali. 4773 Paridhāvi sam. Kārtika Śu. 10th Monday 21st October 1672 A. D.	Chikka Dēvarāja Voḍeyar
127	43	Ś 1647 Viśvāvasu sam. Āsvayuja śu 15 Sunday 10th October 1725 A. D.	Kṛishṇa Rāja Woḍeyar
MISCELLANEOUS			
71	9	Circa 10th Century A.D.	....

Contents and Remarks

Viragal : set up in memory of Nāgarasa, son of Kīrptiyarasa. With him appears to have died his wives Bāyichakka, Bāyidēvi and Mādara gavudī.

Records the grant made by the chief to Sambhulugana for crossing the Hāyigāle. The grant was made when the chief attended the jātra or fair at Nirtaḍi.

Registers the grant of some dry land to Putṭanna, the accountant of his treasury at Jānakonda.

Records that the Kāmagēṭi chief and Swāmi of some Maṭhs, made some grant (the details of which are lost) to Sidhalinga Dēvaru in whose temple the inscription is set up. A number of witnesses have also been mentioned.

This copper plate records the grant of the Village 'Basāpura' in Chitradurga Province, by the chief to Ghatada Dēvaru of Hirēnatha.

Seems to register the grant of a village, probably Manchanahalli for feeding Brahmins in some temple. Incidentally the name of Narasa rāja Oḍeyar is also mentioned.

Records the grant of the village Sasīyālapura for food offerings, maintenance of lamps, etc., to the God Gangādhareśvara Swāmi consecrated by one Gangādharayya of Maḷavalli sthala.

This copperplate records the grant of a village Hullēnahalli along with four hamlets Karadihalli, Marahkere, Kalnāthapura, Haralukere, all in the Nāgamangala sthala of the Hoysaladēsa to one Singyapperumāl, son of Aḷagiyasinghiya by Krishna Rāja Wodeyar I. The composer of this grant 'Tirumaleyārya' was known to be a great scholar.

Viragal : Records the death of Bīraseṭṭi in a fight between him and Asagayyasetṭi Bijāgōmi, etc. He belonged to Madarikal of Nalambavādī province.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
92	22	Circa 10th Century A.D.	....
76	13	Circa 12th Century A.D.	....
91	21	Circa 1204 A.D.	....
94	24	13th Century A.D. (1231 A.D.)	....
121	39	Paridhāvi Sam. Chayitra ba. 5 Monday 29th April 1252 A.D.	Hoysala Sōmēśvara (?)
106	31	Ś 1309 Prabhava Sam. Kārtika Śu 2 29th October 1387 A.D.	....
126	42	Circa 14th Century A.D.	....
101	28	Circa 14th Century A.D.	....
88	19	Sarvajitu Sam. Kārtika Śu 5, 1407 A.D.	....
107	32	Pramādi Sam. Vaiśākha ba 1 Thursday 25th April 1510 A.D.	....

Contents and Remarks

Registers the grant of land for the maintenance of tank by Ariyamma setty son of Asevvayya.

This inscription on the pedestal of an image records that the image was that of Varadaṃma. Bōlagāvunḍa of Nandanahosavūr got prepared and consecrated it. It also registers the grant of certain lands to Madavāḍi Māyayya who probably was the priest.

This inscription on the pedestal of a Jaina image records the consecration of the image by Bālachandra Dēva in memory of his Guru Bālachandra Dēva seems to have been a great poet in Kannada as well as in Sanskrit, though none of his works are yet found.

Viragal : In memory of.... Kōja who died fighting (in some battle). This was set up by Dāyōjar son of Dāyōja of Kadalavāḡilu.

Records the grant of Sāvehalli, a hamlet of Gaudugere, to Kadila Gauḍa, son of Anka Gauḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kālālēśvara temple and the gaudu patṭanaswāmīs of Gaudugere.

Viragal . Registers the death of Sōmanātha Gavūḍa's son, whose name is lost and who is stated to have fought valiently and fell.

Records a money grant to provide sandal for the God Mūlasthāna Dēva of Kundūr by Channappa (?) steward (Nāḍavalikāra) of the house of Dēvayya.

Registers that the officer Kālanchi Gummanṇa, the Seven Puras, Five Mathās, merchants and all the prajegaudugal (several named) of Talakāḍu or Rājārājapura, gave a śāsana embodying certain concessions to four Patṭanasvāmīs.

Viragal : Erected by Timmanṇa in memory of his father Siranga (son of Dāsa, the Odeya of Bastiya Tippūr) who fought and died defending the women of his village whom the enemies tried to molest.

Records that the Seven Puras and Padmadēvaṇṇa Ganganna, the Sthānapathī of Five mathās of Talakāḍu-Rājārājapura granted the village Haradanahalli (?) a hamlet of Koratihalli which was a dēvadāna of the God Dakshina Sōmēśvara, on the condition that the grantee should pay annually 33 Gadyānas. He was also given some rights of taxing and some powers in connection with the then social customs.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
116	35	Circa 1517 A.D.	....
69	6	Ś 1508, <i>i.e.</i> , 1586-87 A.D.	....
66	3	16th century A. D.	....
68	5	Do	Yalapa Arasu
70	7	Circa 16th century A.D.	Do
71	8	Do	....
153	46	Ś 1683, <i>i.e.</i> , 1760 A.D.	....
66	2	Vikrama sam. Chayitra Śu. 1 Wednesday 9th April 1760 A.D.	...
152	45	Śubhakṛitu sam. Māgha Śu. 13 Sunday 2nd Feb. 1783 A.D.	...
154	47	Ś 1708 Parābhava sam. Srāvana Śu 5 30th July 1786 A.D.	...
154	48	....	....

Contents and Remarks

Registers that four gaudas made an agreement with someone whose name is lost, and made to him some grant in the village Helasinatālu of Bhandivāla sine on condition that he should pay nine varahās every year towards certain taxes named. The grant is called a "paṭṭe". Some witnesses are named.

Registers a grant made by Sāyanna Ayya. The details of the grant are lost.

Records that the land (on which the inscription is lying) belongs to Banada Dēvi. Banada Dēvi is goddess Banasankari of the Chitradurga hill.

Records the grant of a village 'Kaḍamarasthala' to Ajapa Dēva, probably a guru of a mutt.

Records the grant (probably of the land where this stone is lying) to Achala Dēva of Ādikavūr by Yalapa Arasu.

Records the grant of the land, (probably on which the inscription is set up) to the god Śāntēśvara as a 'vritti'. Neither the name of the donor nor the date of the grant is mentioned in the record.

On the large bell in the Narasimha temple, there are three inscriptions and this is one of them. Records that Bhōsava Nāgapa Nāraṇappa granted the bell to the God Maradi Basavēśvara. It has been stated in the record that the bell weighs thirty seers. (Refer also Ins. Nos. 47 and 48)

This inscription on a bell in the Venkaṭaramaṇaswamy Temple, Chitradurga, records the grant of the bell to the god Venkaṭaramaṇa by Venkappa, son of Tippanna.

This inscription on the brass covering on the Dhvajasthambha in the Temple at Sibi was offered to God Narasimha by a devotee Vuṅrēgavda, son of Rangegavda of Kuṇṭagavdana halli. The stambha was made by Vugraiah, son of Narasaiah, a coppersmith.

This inscription on the temple bell at Sibi records that the bell was granted to the god at Sibi by one Krishṇappa. It is not known how Krishṇappa got it into his possession which was already granted to the god once (Refer Ins. No. 46). This record was engraved by Nanjappa, a goldsmith of Bengalūru.

This inscription on the above bell (Ins. No. 47) records that the bell was offered to the god by Kachēri Krishṇappa.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
76	12	Circa 18th century A.D.	....
151	44	Sarvajñtu sam. Māgha Śu. 1 Thursday 17th Feb. 1828 A.D.	....
155	49	Ś 1791 Śukla sam. Māgha ba. 1 Thursday 10th Feb. 1870 A.D.	....

Contents and Remarks

Records the grant of some land to Murige Mutt, by its disciple Malapa.

This record on the brass covering of the two 'aḍḍes' registers that the old Mājarīs offered the poles for the service of the god Narasimha. The exact meaning of the word 'Mājarī' is not known.

This inscription on a bell in the Sibi temple registers the grant of the bell to the god Rangasvāmi (same as Narasimha of the previous inscription) at Sibi by the three sons of Narasaiya, Khāsā-chaman (personal attendant) to the then king of Mysore, namely Dafēdār Ranganah, Sērvēgāra Sibayya and Kṛishṇayya.

INDEX

A

	PAGE		PAGE
Abhinavāditya, <i>Chālukya king</i>	19	Anekonda, <i>temple at</i>	12, 18
Achaladēva, <i>person</i>	71	Anilēśvara, <i>temple</i>	40
Achyuta, <i>god</i>	147, 171	Āniyamma Setti, <i>person</i>	93
Achyuta, <i>Vijayanagar king</i>	169	Ānjanēya, <i>figure of</i>	50, 47, 19
Achyutarāya, <i>Vijayanagar king</i>	16, 61, 100, 112, 113, 118, 155, 170, 171, 172	Ānjanēya, <i>temple</i>	86, 106
Achyutendra, <i>Vijayanagar king</i>	170, 171	Ankagauda, <i>person</i>	122
Āchyutapura Agrahāra, <i>village</i>	170	Annangere, <i>village</i>	84
Achyutēndrapura, <i>village</i>	169, 172	Anṇavasayya, <i>Ganga hero</i>	74
Adikavūr, <i>village</i>	69, 71	Annūru, <i>village</i>	84
Ādinātha Basti, <i>temple</i>	9, 21	Āpastambha, <i>sūtra</i>	148, 170
Adiśēsha, <i>god</i>	147, 148	Appājappa, <i>person</i>	122
Agni, <i>god</i>	48	Appudīkshita, <i>person</i>	170
Agastya, <i>sage</i>	169	Apramēya, <i>god</i>	18
Ahōhala, <i>village</i>	168	Apratimavīracharita, <i>literary work</i>	151
Ajanta, <i>monuments at</i>	4	Arakalavādi, <i>village</i>	26, 41
Ajjampurā, <i>village</i>	33	Arkēśvara, <i>temple</i>	11, 12, 41, 42
Ājapadāva, <i>a guru</i>	69	Aralaguppe, <i>village</i>	12, 18, 42, 46
Ālagāvunda, <i>person</i>	106	Arakere, <i>village</i>	24
Ālagōd, <i>kingdom</i>	100, 112, 113	Arasikere, <i>town</i>	24, 74,
Ālanigiri, <i>temple at</i>	5, 6	Arasikere, <i>temple at</i>	11
Ālaghiya singi, <i>person</i>	148	Arcot, North, <i>district</i>	168
Ālaghiya singhiya, <i>person</i>	150	Ardhanārīśvara, <i>image of</i>	27
Ālankāra, <i>work on poetics</i>	151	Āriyamma setti, <i>person</i>	93
Alla setti, <i>person</i>	102	Arjuna, <i>Pāndava prince</i>	41
Ālūr, <i>temple at</i>	12	Arjunēśvara, <i>god</i>	18
Āmaranārīyana, <i>temple of</i>	12	Aruhanahalli, <i>village</i>	86, 87, 88
Āmbuga, <i>village</i>	21	Asagayyasetti, <i>person</i>	72
Āmritāmbā, <i>person</i>	146	Asagōd, <i>village</i>	74, 75, 76
Āmritūr, <i>temples at</i>	5	Asavayya, <i>person</i>	93
Āṅga, <i>country</i>	169	Ashtadīkṣpālakas, <i>figures of</i>	38, 42
Ānagōd, <i>village</i>	77, 79	Āśōka, <i>inscriptions of</i>	22
Ānagondanahalli, <i>village</i>	16, 62	Āśvalāyana, <i>sūtra</i>	148, 149
Ānchālu, <i>village</i>	169, 171	Āśvini, <i>nakshatra</i>	148
Āndhakāsura samhāra, <i>painting of</i>	41	Ātri, <i>sage</i>	145
Anekal, <i>village</i>	12, 29, 31	Ātrēya, <i>gōtra</i>	148, 149
		Āyu, <i>person</i>	145, 167
		Attigala, <i>place</i>	124

B

	PAGE		PAGE
Bāchappa, <i>person</i>	86, 88	Benayya Sāmi, <i>person</i>	73, 74
Badaganād, <i>territory</i>	125	Bengalūr, <i>place</i>	154
Badagundunādu, <i>territory</i>	94, 96	Bettada Chāmarāja, <i>Mysore king</i>	145
Bāgevūr, <i>village</i>	46	Bettadapura, <i>figures at</i>	44
Balabhadra, <i>person</i>	147	Bēvinakuppe, <i>village</i>	166
Balachandradēvaru, <i>person</i>	91, 92	Bēvina Tālu, <i>village (?)</i>	170
Balarāma, <i>person</i>	30	Bhadrāvati, <i>taluk</i>	9, 43
Bali, <i>person</i>	30, 49	Bhadra <i>Karana</i>	148
Ballāla III, <i>Hoysala ruler</i>	42, 83, 125	Bhadra Setti, <i>person</i>	70
Ballēśvara, <i>temple</i>	25, 42, 44	Bhāgavata, <i>scenes from</i>	41
Balligāme, <i>village</i>	172	Bhālari, <i>image of</i>	77
Baluvanērlu, <i>village</i>	21	Bhāradvāja, <i>gotra</i>	148
Banadādēvi, <i>goddess</i>	67	Bhārata, <i>the epic</i>	41, 150, 151
Bāpas, <i>dynasty</i>	12	Bhatrādānan, <i>Kshatrapa king</i>	54, 57
Bānasandra, <i>hill range</i>	26	Bhāya-moradi, <i>a hillock</i>	170
Banaśankari, <i>goddess</i>	67	Bhairava, <i>temple of</i>	39, 52
Banavāsi, <i>village</i>	172	Bhairavanagudda, <i>hill</i>	25, 39
Bandivalasime, <i>territory</i>	117	Bhairavi, <i>sculpture of</i>	15
Bangalore, <i>city</i>	3, 6, 16, 17, 21, 29, 31, 61, 62	Bhairava, <i>temple of</i>	25
Bangalore, <i>district</i>	1, 2, 4, 5, 7, 14, 19, 64	Bhaktavatsala, <i>temple of</i>	21
Bangalore, <i>taluk</i>	45	Bhmēśvara, <i>temple of</i>	5, 6, 12
Baṇṇagaṭṭa, <i>village</i>	170	Bhūi, <i>goddess</i>	30
Bannēughatta, <i>village</i>	31	Bhūmi, <i>goddess</i>	148
Bannūr, <i>temples at</i>	3	Bidrahalī, <i>village</i>	84
Baramanna Nāyaka, <i>person</i>	65-66	Bijāgōmi, <i>person</i>	72
Baramasāgara, <i>village</i>	71	Bijagalimōle, <i>temple at</i>	26
Barōda, <i>state</i>	10	Bijāpur, <i>sultan of</i>	49
Basāpura, <i>village</i>	65, 66	Bundēnahalli, <i>village</i>	149
Basrāl, <i>village</i>	11	Binnamangala, <i>temple at</i>	15
Basrāl, <i>temple at</i>	8	Birasetti, <i>person</i>	72
Basappa, <i>person</i>	62	Bittimayya, <i>person</i>	86
Basavanamoradi, <i>hillock</i>	171	Bittanāyakanahalli, <i>village</i>	170, 171
Basavēśvara, <i>temple</i>	107, 116	Bōlagavundā, <i>person</i>	77, 113
Basavēśvara, <i>god</i>	154	Bommadēva, <i>Brahma</i>	171
Bayichakka, <i>person</i>	86, 87	Bommanahalli, <i>village</i>	98, 100
Bāvidēvi, <i>person</i>	86	Boppagaudanapura, <i>hobli</i>	123, 126
Bēdara Kannaṇappa, <i>episode of</i>	11	Boppasandra, <i>village</i>	117, 120
Bēgūr, <i>village</i>	45	Brahma, <i>god</i>	145, 148, 168
Belgaun, <i>inscriptions at</i>	92	Brahma, <i>sculptures of</i>	20, 30, 35, 41, 49
Belgola, <i>village</i>	21	Brahmagiri, <i>antiquities at</i>	2, 4, 6, 22
Belagutti, <i>village</i>	24, 26	Brahmēśvara, <i>temple</i>	21
Belakavādi, <i>place</i>	3, 6, 50	Brāhmi, <i>figure of</i>	42,
Belatūr, <i>village</i>	6, 21	Brāhmi, <i>script</i>	54, 55, 57, 59
Belūr, <i>temples at</i>	1, 6, 10, 12, 15, 17, 22, 25	Budha, <i>graha</i>	145, 167
		Būdihālu, <i>village</i>	49

	PAGE		PAGE
Bukkarāya II, <i>Vijayanagar king</i>	30, 121	Būṭasettu, <i>person</i>	104
Bukkama, <i>person</i>	167	Byāḍamaṇḍalu, <i>village</i>	42

C

Cauveri, <i>river</i>	3, 50	Chikka Dēvēndra, <i>Mysoṛe king</i>	146
Chaladaṅkakkāra, <i>ruler</i>	73, 74	Chikkadēvarāya, <i>Mysoṛe king</i>	145, 147, 149, 150, 151
Chakkūr, <i>village</i>	4, 51	Chikka-madhare, <i>village</i>	15, 72
Challakere, <i>taluk</i>	15, 71, 72	Chikka Siddayya Gowda, <i>person</i>	117
Chalvājamāmbā, <i>queen</i>	146, 149	Chikkamasōge, <i>village</i>	21
Chālukya, <i>dynasty</i>	19	Chikkasārangi, <i>village</i>	26
Chālukyan, <i>monuments</i>	24, 50	Chikka-Arasmakere, <i>hobli</i>	80, 84, 86, 88, 92, 94, 95
Chāma nṛpa, <i>Mysoṛe king</i>	145	Chikka Sādhuyappa, <i>person</i>	111, 113
Chāmarājjanagar, <i>taluk</i>	12, 23, 25-26, 42	Chikka Venkatē Gauda, <i>person</i>	88
Chāmarāja, <i>Bettāda, Mysore king</i>	145	Chikmagalūr, <i>district</i>	8, 9, 15, 19
Chāmunḍi, <i>hills</i>	13	Chinnamma, <i>person</i>	68
Champakadhāmaswāmi, <i>temple of</i>	31	Chintāmani, <i>taluk</i>	5, 6, 12, 26, 147, 149
Chandragutti, <i>hobli</i>	61	Chitaldrug, <i>chieftains of</i>	64, 66, 68, 69, 168
Chandramaṇḍiśvara, <i>temple of</i>	5	Chitaldrug, <i>district</i>	1, 2, 3, 4, 15, 19, 60, 168
Chandraśekharamūrti, <i>bronze figure of</i>	27	Chitaldrug, <i>taluk</i>	67, 68, 69
Chandravalli, <i>ancient site</i>	2, 3, 6, 10, 22, 102	Chitaldrug, <i>town</i>	7, 10, 13, 20, 22, 28
Changūlvas, <i>dynasty</i>	51	Chitrabhānu, <i>year</i>	83
Chinturvēdimangalam, <i>Rajaraja, inscriptions of</i>	32	Chitrabali, <i>village</i>	65, 66
Channakēśava, <i>temple of</i>	5, 6, 12, 14, 18, 25, 26, 29, 33, 35, 42	Chikkalinganakoppalu, <i>hamlet</i>	141
Channarāyapatna, <i>taluk</i>	18, 19	Chikkamarali, <i>village</i>	109
Channapaṭṇa, <i>taluk</i>	15, 18, 19, 21, 23, 32	Chikkayakkati, <i>village</i>	149
Chaṭaya nāyaka, <i>person</i>	94	Chōla, <i>dynasty</i>	19, 32, 33, 83, 84, 104, 167
Chavuttar, <i>person</i>	124	Chola, <i>Rajendra, Chōla king</i>	32, 42
Chennapa, <i>person</i>	68	Chōlamanḍalam, <i>Chōla territory</i>	32
Chennarāya, <i>person</i>	68	Chōleyanaballi, <i>village</i>	89
Chennagiri, <i>village</i>	1	Chūdamanu, <i>jewel</i>	47
Chennanna basadi, <i>temple</i>	27	Connorin, <i>place</i>	168
Channūgauda, <i>field of</i>	123	Coorg, <i>territory</i>	51
Chidambaram, <i>place</i>	168	Conjeevaram, <i>Kanchi</i>	168
Chika Sādbipa, <i>person</i>	100		
Chikeya nāyaka, <i>person</i>	96		
Chikkalāyichappa, <i>person</i>	86		

D

Dakṣha, <i>deity</i>	30, 53	Dandinahalli, <i>village</i>	149
Damaru, <i>Instrument</i>	52	Dannāyaka, <i>Singeya, Hoysala general</i>	31
Dāmasēna, <i>Māhākṣhatrapa, kshatrapa king</i>	54	Danugūra stāla, <i>territory</i>	100, 112
		Dariya Daulat, <i>paintings at</i>	1
Dāniōdara, <i>god</i>	31	Dāsa, <i>person</i>	88
Dādanāyaka, <i>Pernāṇḍe Hoysala officer</i>	7, 38	Daśaratha, <i>legendary king</i>	145
		Daśātāra, <i>figures of</i>	38, 44

	PAGE		PAGE
Davane, instrument	48	Divyalingēśvarasvāini, temple of	11, 23, 24, 40
Dāvanagere, taluk	18, 77	Dodda Arasinakere, village	80, 83, 84
Dāyōja, person	95	Doddaballāpur, town	172
Dēchagāvunda, person	73, 74	Doddadhālivatta, village	16
Dēvagerē, tank	104	Doddagaddavalli, temple	8, 9
Dēvaki, person	146, 167	Dodda Mādēgauda, person	96
Dēvamāmbā, Queen	146	Doddarasa, person	50
Dēvanagara, grant of	151	Domlūr, village	32
Dēvappa, person	86, 87	Dōrasamudra, kingdom	37, 47, 120
Dēvarāja Wodeyar, Chikka, Mysore	9, 115, 145, 146	Dōrasamudra, tank at	26
Dēvarāja Wodeyar, Dodda, Mysore	98, 145	Dravidian, style	29, 31, 32, 53
Dēvarājēndra, prince	145	Dugapa Nāyaka, person	66
Dēvarasa Gauda, person	117	Durvinita, Ganga king	16
Dēvarātasa, gotra	170	Dvārakā, city of	145
Dēvayāni, person	167	Dvāpara, yuga	147
Dhanugūr, village	113	Dvārāvati, city of	104, 148
Dilīpa, legendary king	146	Dyāvarahalli, village	84
		Dyavasa, a hamlet	61

E

Ellambalase, village	45	Erēhola, field	45
Ellora, monuments at	4		

G

Gajahasta, pose	52	Ganges, river	147, 167
Gajalakshmi, on lintel	41, 44, 47	Gārga, gotra	170
Gajapati, king	167	Garūda, figure of	29, 30, 38, 40
Gajasimha, person	100, 112	Gaudagere, hobli	102, 105, 107, 111
Gajāsūramardana, painting of	41, 50, 53	Gaudagere, place	122
Gajēndra mōksha, figure of	29	Gautama kshētra, sacred place	148
Galagēśvara, temple	21	Gavi Gangādhārēśvara, temple of	5, 115
Ganapati, figure of	50	Ghatadadāvaru, person	65, 66
Ganādhipati, deity	100, 115, 167	Gollahalli, village	152
Gandabhērūṇḍa, figure of	42, 61, 91, 169	Gōkarna, place	168, 169
Gandharvas, deities	46	Gōmata, statue of	1, 5, 6, 9, 10, 13, 15, 17, 36, 37, 39, 40
Gāṅgana pura, village	115	Gōmatagiri, hill	40
Ganganna, person	110	Gōpāla, village	9, 43
Gaṇēśa, figure of	15, 22, 30, 35, 41	Gopālākṛishna, image of	9, 44, 49
Gangas, dynasty	16, 18, 26, 46, 74	Gōpālasvāmi, temple	9
Gaṅga, remains	3, 9, 16, 18, 19, 26, 29, 32, 33, 43, 46, 74, 73	Gōpi, divine being	29, 30, 41
Ganga, territory	73	Gōpis, divine beings	42, 45
Gangaraja, Hoysala general	92	Gōpivāstrāpaharana, episode of	41
Gangādharaṇya, person	115	Gōvardhana, mountain	45

	PAGE		PAGE
Gōvinda III, <i>Rāshṭrakūṭa</i> king	26	Gunnḍlupet, temple at	8, 2
Gujarat, state	54	Gurusiddappa, Kōḍēra, person	76
Gummanna, Kālānchi, person	109		

H

Hādaravāgilu, village	120, 121	Hinyū adāve, village	1, 70
Hādavanahalli, village	10	Hinyūr, village	21, 66
Hangi, village	61	Hirēgundugal, viragals at	8, 9, 21, 45
Hajārārānasvāmi, temple	49	Hiremaglur, village	5
Halasahalli, village	100, 111, 112, 113, 117	Hirematha, village	65, 66
Hale Ālūr, temple at	11, 12, 41	Hirēmadhure, village	71, 72
Halēbiḍ, ancient site of	2, 3, 4	Hiriabaiyachappa, person	86
Halēbiḍ, inscription at	26	Honnenaḷi, village	24-25-26
Halēbiḍ, sculptures from,	48	Hodigere, village	1
Halēbiḍ, temples at	1, 14, 17	Hongānūr, village	19
Halēbiḍ, village	13, 37, 38	Hogarnādu, territory	148
Hampi, place	4, 21, 49, 168	Holalkere, taluk	76
Hampanūr, village	71	Hole Narasipur, temples at	5, 21
Hanuman, deity	29, 30, 48	Hosadurga, taluk	33, 48
Hanumajja, person	67	Hosahali, village	84
Haradanahalli, temple at	11, 23, 24, 40	Hosaholalu, temple at	12
Haradanāyakanahalli, village	110	Hosakōte, village	16
Haralukere, village	149, 150	Hoysalas, inscriptions	77, 83, 86
Hari, deity	147, 167	Hoysala, King	7, 37, 42, 83, 86, 96
Harihar, temple at	12, 168	Hoysala, monuments	22, 24, 25, 38, 39, 40, 44, 53
Hariharēśvarasvāmi, temple	12	Hoysala, period	3, 7, 8, 19, 21, 24, 31, 34, 37, 39, 40-42, 44, 47, 53, 77, 83, 86, 91, 92, 94, 96, 105
Hariyappa, person	154	Hoysala, sculptures	47
Hāranahalli, village	21	Hoysalas, palace site of	3
Hāruvahalli, village	172	Hoysala, territory	148
Hassan, district 1, 2, 4, 5, 8, 14, 18, 36, 74		Hoysala, Viragals	21, 94, 96
Hassan, place	10, 16,	Hoysaladēśa, territory	172
Hassan, taluk	18	Hoysala, kings	7, 83
Hatiseti, person	102	Hoysaleśvara, title	14, 47, 48, 150
Heggadadēvanakōte, place	4, 6, 25	Huliyār, village	27
Heggere, village	21	Hullahalli, village	105, 106
Hēmāchala, mountain	169	Hullamballi, village	50
Hemāvathi, river	9	Hulleṃāḷa, field	171, 172
Hidimbēśvara, deity	65	Hullēnahalli, village	148, 149, 150
Hiranyagarbha, Brahma	145	Hyder, Mysore king	3
Hiranyakaśipu, demon	30, 38	Hyder Āli, coins of	16, 19, 62, 63
Hiriyanna, person	120, 121	Hyderabad, city	10
Hiriyamarali, village	170, 172		
Hiriyarasanakere, village	84, 86		

I

Ikkēri, chiefs	12	Indian Museum Calcutta	48
Inchanūr, village	46	Indian, art	2

	PAGE		PAGE
Indra, <i>figure of</i>	38, 46, 147, 148, 168, 169	Īśvara, <i>year</i>	35, 65, 167
Indrajit, <i>son of Rāvaṇa</i>	48	Īśvaradatta	54, 55
Irugamayya, <i>person</i>	19	Īśvara, <i>temple</i>	5, 11, 12, 17, 124, 125

J

Jadigēnahalli, <i>village</i>	26	Janārdhana, <i>deity</i>	30, 32
Jagalūr, <i>taluk</i>	74, 76	Janārdhana, <i>temple</i>	21
Jain, <i>architecture</i>	16	Janna, <i>Kannada poet</i>	92
Jain, <i>Bastis</i>	14, 21, 47	Jina, <i>figure of</i>	38, 91, 92
Jain, <i>Digambar</i>	18	Jinanāthapura, <i>village</i>	18, 21
Jaina, <i>saint</i>	38	Jishṇu, <i>Vishṇu</i>	145
Jakkēnahalli, <i>village</i>	19	Jyotirmahēśvarasvāmi, <i>temple of</i>	11
Jānakonda, <i>village</i>	67, 68		

K

Kadaba, <i>temples at</i>	9	Kalpavriksha, <i>the divine tree</i>	147, 148, 149
Kadabanakatte, <i>village</i>	68, 69, 70	Kāma, <i>deity</i>	167
Kadamarasthala, <i>village</i>	69, 71	Kāmadhēnu, <i>the figure of</i>	30, 53, 147
Kadamba, <i>architectural style</i>	34	Kāmagēti arasu, <i>Chitradurga ruler</i>	79
Kadamba, <i>inscription</i>	19, 22, 26	Kāmanna, <i>person</i>	95
Kaddāne, <i>person</i>	74	Kāmeyanāyaka, <i>person</i>	96
Kāḍilagaḍa, <i>person</i>	122	Kammaraghatta	26
Kāḍlavāgilu, <i>village</i>	93, 94, 95, 96	Kāṇṇēlagauḍa, <i>person</i>	79
Kāḍugōdi, <i>village</i>	32	Kāṇsārāti, <i>Krishna</i>	146
Kādu Kottana Halli, <i>village</i>	84	Kānchi, <i>ancient city</i>	169
Kāḍūr, <i>taluk</i>	1, 5, 45	Kanchimatha, <i>copper plate grant of</i>	151
Kāgimogeyūr, <i>village</i>	46	Kangāti setti, <i>person</i>	104
Kāḍāla, <i>village</i>	21	Kanakasabhā, <i>holy place</i>	168
Kālāsēśvara, <i>temple of</i>	15	Kandarpadēva, <i>person</i>	91, 92
Kaivāra, <i>temple at</i>	5, 6, 12	Kannappa, <i>Bēdara, episode of</i>	41
Kālahasti, <i>town</i>	168, 169	Kanthirava, <i>Mysore king</i>	148
Kalale, <i>place</i>	151	Kantluravēndra, <i>Mysore King</i>	146
Kālālēśvara, <i>temple of</i>	122	Kanthirava Narasa Rājodeyar, <i>Mysore king</i>	149
Kālānchi Gummanna, <i>person</i>	102	Kānūrgaṇa, <i>sect of the Jains</i>	91
Kali, <i>age</i>	148	Kanva, <i>river</i>	32
Kālī, <i>godless</i>	168	Kapila, <i>river</i>	51
Kalinātha, <i>hamlet</i>	148, 150	Kāradiga, <i>person</i>	79
Kalīnga, <i>king of</i>	169	Karadhyalli, <i>hamlet</i>	148, 149
Kalīnga-mardhana, <i>episode</i>	30	Karadihalli, <i>hamlet</i>	149, 150
Kālise, <i>person</i>	79	Kārkala, <i>place</i>	13
Kaliyuga, <i>age</i>	147	Karnāṭaka, <i>history of</i>	22, 27
Kalkuni, <i>village</i>	124	Karnāṭadēśa, <i>territory</i>	145
Kallahalli, <i>temple at</i>	9	Kārthavīrya, <i>legendary king</i>	146
Kallanakere, <i>village</i>	149	Kārugahalli, <i>lord of</i>	145
Kālēśvara, <i>temple</i>	12, 18, 42, 46, 105	Kāruhalli, <i>village</i>	84
Kallināthapura, <i>hamlet</i>	149		
Kalmane, <i>village</i>	54		

	PAGE		PAGE
Kattānemalla, <i>Gaṅga ruler</i>	73, 74	Krishna, <i>god</i>	146, 147, 167
Kauṇḍinya, <i>gōtra</i>	151	Krishnalilās, <i>scenes of</i>	44, 45
Kausalya, <i>queen</i>	168	Kṛṣṇappa, <i>person</i>	153, 155
Kāvēri, <i>valley</i>	6	Kṛṣṇayya, <i>person</i>	155
Kavikāndarpa, <i>person</i>	91	Kṛṣṇabhūpati, <i>Mysore king</i>	145
Kēdārēśvara, <i>temple of</i>	14, 21, 47	Kṛṣṇa Rāja, <i>Mysore king</i>	127, 146, 148, 150, 151
Keladi, <i>temple of</i>	8	Kṛṣṇarājapēt, <i>taluk</i>	9, 172
Keladi, <i>chiefs of</i>	13	Kṛṣṇarāja Wodeyar I, <i>Mysore king</i>	150
Kelagōte, <i>place</i>	66	Kṛṣṇarāja Wodeyar II, <i>Mysore king</i>	13
Kempēgaṇḍa, <i>person</i>	88, 149	Kṛṣṇarāja Wodeyar, <i>Mysore king</i>	10, 62, 155
Kencheḡaṇḍa, <i>person</i>	105	Kṛṣṇadēvarāya, <i>Vijayanagar king</i>	16, 61, 168, 169, 170
Kendana hālu, <i>place</i>	170	Kṛtāyuga, <i>age</i>	147
Kengatte, <i>place</i>	170	Kshatrapa period, <i>coins of</i>	7, 54
Kēśava, <i>figure of</i>	21, 24, 30, 34	Kshatriyas, <i>chief of</i>	148
Kēśava, <i>temple of</i>	17, 18, 21, 105	Kūdalūr, <i>temple at</i>	18, 19, 21, 23, 32
Kēśavādhvari, <i>person</i>	170	Kadugattikal, <i>memorial stones</i>	31
Kētigāvunda, <i>person</i>	106	Kūlavādi Muḷḷinga, <i>person</i>	88
Keti setti, <i>person</i>	104	Kūlgere, <i>hobli</i>	113, 116, 117
Khajāneyya, <i>person</i>	86	Kumāra, <i>god</i>	25
Kigga, <i>temple</i>	5	Kunārasvāmi, <i>deity</i>	22, 35
Kilalai-nādu, <i>territory</i>	19, 32	Kumbagere, <i>village</i>	104
Kikkēri, <i>village</i>	21	Kumbhaghōṇa, <i>place</i>	168, 169
Kirtinārāyaṇa, <i>temple of</i>	5, 6	Kuppādhvari, <i>poet</i>	172
Kirtiyarasa, <i>chief</i>	86, 87	Kuḍalūr Salai, <i>Victory of Rājendra</i>	chōḷa at 42
Kirugāval, <i>hobli</i>	124	Kundasetti arasa, <i>chief</i>	124
Kōdandarāma, <i>temple</i>	5	Kundūr, <i>place</i>	126
Kōḍēra Gurusiddappa, <i>person</i>	76	Kuṇtagaṇḍanahālī, <i>village</i>	152, 153
Kōḍihallī, <i>village</i>	84	Kuntī, <i>figure of</i>	26
Kōḍilingapa, <i>person</i>	75	Kurnool, <i>district</i>	27, 168
Koṇḍarājapallī, <i>village</i>	26	Kūrmāvatāra, <i>episode of</i>	30
Konganahallī, <i>hamlet</i>	26	Kurudumale, <i>temple at</i>	31
Kōja, <i>person</i>	95	Kurvankanādu, <i>territory</i>	172
Kōlār, <i>district</i>	4, 7, 14, 16, 168	Kusha, <i>sita's son</i>	146
Kōlār, <i>place</i>	26	Kyātanahallī, <i>village</i>	25
Kongaṇikere, <i>tank</i>	124	Kyāthedēvaru, <i>temple of</i>	12
Koraṭihallī, <i>village</i>	110		
Korataḡere, <i>place</i>	45		
Kopuḷavūr, <i>village</i>	46		
Kṛṣṇa, <i>figure of</i>	29, 30, 41, 61		

L

Lakshmaṇa, <i>figure of</i>	29, 47, 145, 168	Lakshminārāyaṇa, <i>temple,</i>	12, 25
Lakshmaṇa, <i>of Rāmāyaṇa</i>	145, 168	Lakshminārasunhaiya, <i>person</i>	44
Lakshmi, <i>image of</i>	48	Lakshminārasimhasvāmi, <i>temple</i>	4, 5, 8, 9, 18, 21, 23, 24, 30
Lakshmi, <i>goddess</i>	145, 146, 168	Lakumādēvi, <i>wife of Janna</i>	92
Lakshmidēvi, <i>temple of</i>	8, 9	Lakshminīvarāhasvāmi, <i>image of</i>	9
Lakshmikānta, <i>temple of</i>	49	Lakumamma, <i>person</i>	154
Lakshminārāyaṇa, <i>figures of</i>	41		

	PAGE		PAGE
Lankā, <i>kings of</i>	167	Lōkapāvani, <i>river</i>	170
Lava, <i>son of sita</i>	146	Lokkāne, <i>river</i>	170, 171
Lēpakshi, <i>paintings at</i>	41	London	2, 4
Lunga, <i>figure of</i>	44, 50, 65		

M

Madakari Nāyaka, <i>Chitradurga chief</i>		Malūr. <i>temple at</i>	15, 18, 19
	10, 64, 66, 68, 75	Malūrpatna, <i>place</i>	19, 32
Madanikai, <i>images</i>	6	Malwā, <i>province</i>	54
Mādara gavudī, <i>person</i>	86	Manchanahalli, <i>hamlet</i>	96, 98
Madanikal, <i>village</i>	72, 73, 74	Manchēgauda, <i>person</i>	92, 106
Madavādi Māyayya, <i>person</i>	77	Manchiyakka, <i>person</i>	38
Maddale, <i>a kind of drum</i>	48	Mandalibiriya, <i>village</i>	46
Maddūr, <i>taluk</i>	27, 91	Mandalikāchāri <i>person</i>	96
Mādhava, <i>god</i>	39, 102	Mandya, <i>District</i>	1, 2, 4, 8, 14,
Mādhava Chandra, <i>person</i>	92	Mandya, <i>taluk</i>	83, 172
Mādhava Chōḷeyanahalli, <i>village</i>	86	Mandya, <i>town</i>	5
Mādhavarāyasvāmi, <i>temple of</i>	12, 21	Mangalēśvara, <i>temple of</i>	18, 19, 32, 33
Mādhava, <i>temple of</i>	12, 83	Manmatha, <i>year</i>	169, 172
Madhugiri, <i>village</i>	16	Maralahalli, <i>village</i>	6, 50
Madhura, <i>Lord of</i>	167	Maralikere, <i>hamlet</i>	148, 150
Mādihalli, <i>village</i>	149	Māranakoppalu, <i>place</i>	149
Madivāla, <i>temple at</i>	31	Mārasimha, <i>Ganga king</i>	74
Mādivēggaḍe, <i>person</i>	86	Mārohalli, <i>village</i>	5
Madakepatṭana, <i>place</i>	170	Māngudi, <i>temple</i>	111
Madras, <i>Govt. of</i>	9	Mariyadēva, <i>brother of Dēvarāja</i>	146
Māgadi, <i>taluk</i>	4, 18, 21, 23, 24	Mariyanna, <i>person</i>	79
Magara, <i>place</i>	96	Mārkaṇḍēśvara, <i>temple</i>	8
Magaras,	102	Masanitamma, <i>person</i>	104, 105
Mahābhārata, <i>scenes from</i>	44	Māsati-Ālu, <i>banyan tree?</i>	171
Mahādēva, <i>person</i>	170	Mathakēri, <i>place</i>	169, 170, 172
Mahāmastakābhishēka, <i>ceremony</i>	15, 16	Mayida setti, <i>person</i>	104
Mahishāsura, <i>demon</i>	25	Mayindanmarasa	19
Mahishāsuramardhini, <i>figure of</i>	25, 34, 39, 47	Mayūraśarman	22
	145	Melahali, <i>hamlet</i>	84
Mahisūra, <i>city of</i>	49, 53	Mēlkōtē, <i>place</i>	127, 150
Mahrattas, <i>rulers</i>	76	Mīmāṃsa, <i>system of philosophy</i>	170, 172
Malapa, <i>person</i>	96	Mitravindāgōvindann <i>literary work</i>	151
Malavalli, <i>hobli</i>	3, 26, 50, 83, 91, 94,	Molakālmūru, <i>village</i>	22
Malavalli, <i>taluk</i>	107, 110, 118	Mosale, <i>temple at</i>	12
		Muchchanūr, <i>hamlet</i>	19
Malavalli, <i>village</i>	19	Mudigonda Chōḷamanḍalam, <i>territory</i>	19, 32
Malepas, <i>people</i>	104		
Mallana, <i>person</i>	171		
Mallayya, <i>person</i>	79	Mugalikatte, <i>village</i>	76
Mallēśvara, <i>temple of</i>	6, 72, 73	Mūgaranād, <i>ruler of</i>	94
Mallikārjuna, <i>temple of</i>	6, 8, 11, 27, 30, 38	Mughals	49
Mallinātha, <i>temple</i>	25	Muktināthēśvara, <i>temple of</i>	15

	PAGE		PAGE
Mūlappa, <i>person</i>	17	Muyalaka, <i>demon</i>	52
Mūlasthānadēvaru, <i>of Kundūr</i>	127	Mysore, <i>city</i> 9, 10, 11, 17, 20, 40, 51, 62	
Mūlasthānēśvara, <i>temple</i>	126	Mysore, <i>district</i> 6, 9, 12, 31, 36, 40, 61, 98	
Murāri, <i>deity</i>	146	Mysore, <i>rulers of</i> 9, 19, 49, 150 155	
Murige, <i>mutt</i>	76	Mysore, <i>dynasty</i> 10, 16, 46	
Muthinasattige Sāvanti, <i>person</i>	75	Mysore, <i>state</i> 6, 9, 12, 12, 16, 22, 31, 42, 54	

N

Nadagalpura, <i>place</i>	107	Narasimha, <i>god</i>	38, 155, 155
Nāgaladēvi, <i>queen</i>	168	Narasimha, <i>images of</i>	30, 38
Nāgamangala sthala, <i>territory</i>	150	Narasimha I, <i>Hoysala ruler</i>	24, 38, 44, 49, 86
Nāgamāṅgala, <i>temple at</i>	8, 9, 148	Narasimha <i>temple of</i>	24, 49, 151, 152
Nagapa, <i>person</i>	81		153, 154, 155
Nāgarasa, <i>person</i>	86	Narasimhadēva, <i>Hoysala king</i>	86, 106
Nagarēśvara, <i>mound</i>	48	Narasimha Hebāruva <i>person</i>	118
Nāgēśvara, <i>temple of</i>	12	Narasimhasvāmi, <i>god</i>	152
Nāgi, <i>a girl</i>	61	Narasimhasvāmi, <i>temple of</i>	15, 21
Nāgōja <i>carpenter</i>	73, 74, 79	Narsipur. T., <i>taluk</i>	3, 24, 157
Nagunanahalli, <i>hamlet</i>	170	Narasipura, <i>village</i>	37
Nahusha, <i>legendary king</i>	145, 167, 169	Nārāyana, <i>god</i>	147
	44	Nārāyanasvāmi, <i>temple of</i>	8
Naik, <i>period</i>	36	Narigal, <i>place</i>	149
Naikanahaṭṭi, <i>place</i>	147	Natarāja <i>image of</i>	12, 18, 32, 33
Nākalōka <i>heaven</i>	91	Nāyak, <i>period</i>	49
Nakarasetti, <i>person</i>	146, 168, 169	Nāyaks, <i>rulers</i>	26
Nala, <i>king</i>	44	Nekkundipet, <i>place</i>	12
Nallappa, <i>person</i>	77	Nelamangala, <i>taluk</i>	15, 18
Nandanahosavūr, <i>place</i>	30, 35, 41, 44, 48, 52, 53, 65	Neralige, <i>hamlet</i>	45, 74
Nandi, <i>figure of</i>	41	Nidugal, <i>place</i>	19
Nandi-mantapa, <i>at Hale-Ālur</i>	171	Nīlakanṭhappa, <i>person</i>	71
Nandināgari, <i>script</i>	168	Nīrattadi, <i>place</i>	75
Nanditīrtha, <i>place</i>	79	Nirgunda, <i>place</i>	21
Nanjagaṇḍa, <i>person</i>	8, 10, 150	Nīrtadi, <i>place</i>	76
Nanjangūd, <i>temple at</i>	51	Niṭṭūr, <i>village</i>	21
Nanjarāyapattana, <i>place</i>	118, 154	Nivritti, <i>place</i>	169
Nanjayya, <i>person</i>	79	Nolamba gāvunda, <i>person</i>	16, 74
Naranagaṇḍa, <i>person</i>	167	Nolamba Pallavas, <i>dynasty</i>	12, 15, 16, 35
Narasa, <i>king</i>	155	Nolambas, <i>history of</i>	16
Narasaiya, <i>person</i>	12, 26, 43	Nolambavādi, <i>province</i>	72
Narasamangala, <i>temple at</i>	152, 153	North Arcot, <i>district</i>	168
Narasappa, <i>person</i>	146, 151, 198	Nrīga, <i>legendary king</i>	168
Narasa Rāja, <i>Mysore king</i>	27	Nrisimha, <i>Vīra, Hoysala king</i>	168, 170
Narasarāja Wodeyar, <i>Mysore king</i>	168	Nuggehalli, <i>place</i>	171
Nārasibva, <i>deity</i>			

P

Padmabhū, <i>Brahma</i>	168	Pallavānvaya, <i>dynasty</i>	74
Padmāksha, <i>Viṣṇu</i>	168	Pāllegars, <i>of chitradrug</i>	49
Pāleyagar, <i>period</i>	10, 16, 53	Pāṇchāla, <i>family</i>	154

	PAGE		PAGE
Panchāyatana, <i>Saiva</i>	18	Piriyarājadēva, <i>Changālva king</i>	51
Pāndavapura, <i>taluk</i>	127, 172	Pōrtugal, <i>country</i>	10
Pāndya <i>dynasty</i>	104, 167	Prajāpati, <i>Brahma</i>	145
Pantratha, <i>Daśanatha</i>	168	Pratāpāchyuta, <i>Vijayanagar king</i>	61
Paravāsudēva, <i>temple of</i>	9	Pre-Iloysala, <i>period</i>	34
Pārijātāpaharāṇa, <i>episode</i>	38	Prithu, <i>story of</i>	146
Pārvata, <i>place</i>	169	Puradachāri, <i>person</i>	96
Pārvatī, <i>figure of</i>	52	Purāṇi, <i>god</i>	168
Pārvati, <i>goddess</i>	167	Pūrnaiya, <i>Dewan</i>	62
Perangūr Appaya, <i>person</i>	167	Purōharaluḥalli, <i>village</i>	148
Paschimmaranga, <i>place</i>	147, 148	Purūrava, <i>king</i>	145, 167
Paschimmarangadhāni, <i>Seringapatam</i>	115	Purushōttama, <i>Vishnu</i>	145
Pātāla, <i>lower world</i>	147	Pūrvādriyā, <i>a Tamil subordinate of</i>	
Paṭṭanasvāmis,	105	<i>the Hoysalas.</i>	31
Perangūr Appaya, <i>person</i>	170	P'ushpagiri, <i>hill</i>	38
Periyāpatna, <i>town</i>	51, 53	Putanna, <i>person</i>	68
Perumāle Dandanāyaka, <i>Hoysala</i>	7, 38	Putannaiya, <i>person</i>	44
<i>general</i>		Puvagāme	124
Perumālu Nāyaka, <i>chief</i>	94		

R

Raghava, <i>Rāma</i>	169	Rāmāyana Tirumaleyārya, <i>author</i>	148, 150, 151
Raghu, <i>legendary king</i>	146	Rāmēśvara, <i>temple of</i>	8, 12, 18, 33, 34,
Raichur, <i>place</i>	27	Rangaya, <i>god</i>	75,
Rājādhirāja, <i>Chōla king</i>	145, 169	Rangaiyya, <i>person</i>	13, 22, 155
Rāja Rāja, <i>Chōla king</i>	19, 32	Ranganātha, <i>temple of</i>	18, 21, 23, 24, 47,
Rāja Rāja Chaturvēdi Maṅgalam,		Rangappa Nāyaka, <i>person</i>	65, 66, 75, 79
<i>inscription of</i>	32	Rangappa Redḍi, <i>patel</i>	69
Rājarājapura, <i>place</i>	102	Rangasvāmi, <i>god</i>	155
Rājarājēśvari, <i>goddess</i>	41	Rangēgauda, <i>person</i>	153
Rājēndrachōla, <i>Chōla king</i>	19, 32, 42	Rangēśa, <i>Vishnu</i>	148
Rāma, <i>figure of</i>	29, 30, 47, 49, 104,	Rapson, <i>scholar</i>	54
Rāma, <i>god</i>	104, 145, 146, 150, 168	Rāshtrakūta, <i>king</i>	15, 26
Ramā, <i>goddess</i>	147	Rashtrakūtās, <i>battle of</i>	26, 46
Rāma, <i>temple of</i>	18, 32, 33	Rathāṅgapāni, <i>Vishnu</i>	146
Rāmachandra, <i>god</i>	146, 150, 171	Rāvalaiya, <i>person</i>	79
Rāmadēvara odḍu, <i>dam</i>	7	Rāvana, <i>figure of</i>	25, 27, 43, 48
Rāmadēvaru, <i>temple of</i>	23	Rēvati Venkata, <i>a general</i>	145
Rāmaliṅga, <i>temple of</i>	35	Rice, <i>scholar</i>	-83, 87, 94, 172
Rāmanāthapur, <i>place</i>	18	Rishyaśringēśvara, <i>temple of</i>	5
Rāma Rāja, <i>Vijayanagar king</i>	145	Roman, <i>script</i>	54
Ramāramana, <i>god</i>	145	Rudrasēna II, <i>Kshatrapa king</i>	54, 56
Rāmasētū, <i>Cape Comorin</i>	168	Rudrasimha II, <i>Kshatrapa king</i>	59
Rāmāyana, <i>scenes from</i>	44, 47, 48,	Rukmini, <i>Krishṇa's spouse</i>	714

S

	PAGE		PAGE
śādhya, person	112	Siddahūgaḍēvaru, god	79
śāhalli, village	115	Siddāpura, place	22
śaiva sculptures, at Perāyapaṭṇa	52	Siddayagaṇḍa, person	117
śakajachandra, person	92	Siddēśvara, temple of	2, 24, 25, 26, 27, 33, 34, 77, 93, 94, 96, 117
śālagāvunda, person	106	Siddiah, person	86
śāligrāma, temple at	11, 21	Siddipura, hamlet	43
śālivāhana, era	65, 148, 154, 169	Sindaghatta, temple at	12
śambhu, god	100, 112, 115, 167	Sindas, dynasty	24, 25
śambhulinganna, person	75, 76	Singadi Arasa, chief	124
śambhunahalli, hamlet	170	Singapattana, village	51
śampatkumāra, image of	147	Singarāya, playwright	151
śaṃpige Siddēśvara, god	65	Singeya Dannāyaka, Hoysala general	31
śaṅgamēśvara, temple of	12	Singyapperumāl, person	13, 147, 148, 150
śaṃvārasiddhi,	104	Sira, tuluk	151, 152, 153, 155
śaṅkha, place	30, 169	Siranga, person	88
śāntēśvara, god	71	Śitā, of Rāmāyaṇa	146
śāntigrāma, village	18	Siva, god	30, 32, 41, 42, 46, 62
śāntunātha Basti, temple	18, 21, 27	Siva, temple of	18, 34, 52, 110
śaptamātrika, images of	15	Śivali, scenes from	41, 44
Sarasvati, goddess	168	Śivamāra, Ganga king	46, 74
Sargama, place	169	Sivamayya Gauda, person	117
Sarkunārāmapperumāl, god	32	Sivapa, person	79
Sārāthi, Deer park at	172	Sivapāda, Sculptures	39
Sāsala oḍeyar, person	117	Sōmanātha Garuḍa, person	107
Sasyālapura, village	13, 115, 116	Sōmanāthapur, temple at	17, 22, 105
Sastri, K. A. N., Scholar	20	Sōmaskanda group, images	27
Śātavāhana, coins	20, 22	Sōmayāji, person	170
Śātavāhana, inscriptions	19	Sōmēśvara, temple of	21, 31, 104, 110,
Satya, Krishnās spouse	147	Sōmēśvara, Hoysala king	105, 122
Satyāśraya, Chālukya title	19	Sōmōparāga, time	148
Saunyakēśvara, temple of	89	Sonādri, place	169
Sāvanti, person	76	Sonnādevi, wife of Kandarpa	91, 92
Sāvehalli, hamlet	122	Sorab, tuluk	61
Sāyanna Ayya, person	70	Sōsalenāḍu, territory	96
Seringapatam, place	1	Śravanabelgola, Gomata at, 1, 5, 6, 10, 13,	
Sēsha, deity	169	14, 16, 17, 22, 27, 36, 39, 40, 47	
Sēśādrī, Dr. M., Scholar	20	Śrī, goddess	30, 147, 148
Settiballi, hamlet	2, 84, 92	Śrīkanthēśvarasvāmī, temple of	8, 10
Sētu, place	168, 169	Śrīngeri, temple at	5, 6, 11, 15
Śhāji, tomb of	1	Śrīnivāsa, god	29, 147
Shanmukha, figure of	39, 50	Śrīpurusha, Ganga king	18, 26, 46, 74,
Shikārpur, tuluk	19		124
Shimoga, district	1, 4, 5, 10, 26,	Śrīrāmapura, village	49
	54, 61, 155	Śrīrangapaṭṇa, temple at	8, 13, 14, 17, 21
Sibi, temple at	21, 22, 44, 147, 151,		
	152, 153, 154, 155		

	PAGE		PAGE
Śrīrangapattana, <i>place</i>	115, 145, 148,	Sumitrā of <i>Rāmāyāna</i>	168
	150, 151, 167, 169, 170, 172	Sūrya, <i>images of</i>	25, 39, 48
Śrīvīkrama, <i>Ganga king</i>	16	Suvarna, <i>place</i>	169
Sugrīva, <i>figure of</i>	30	Śvayambhūvēśvara, <i>temple of</i>	31
Sumēru, <i>territory</i>	168		

T

Taḍaganī, <i>place</i>	19	Tirthaṅkara, <i>images of</i>	27
Talagalu Gauḍa, <i>person</i>	96	Tīrtharāmēśvara, <i>temple of</i>	26
Talakād, <i>place</i>	5, 6, 8, 10, 86, 94, 96, 100,	Tirumalarāja, <i>Vijayanagar king</i>	145
	102, 106, 110, 112, 113	Tirumalārya, <i>Rāmāyanam author</i>	151
Tamil, <i>inscriptions</i>	10, 30, 31, 32, 37	Tirumaleyārva, <i>Rāmāyanam author</i>	148, 150
Tammaṇṇa, <i>person</i>	154	Tērumallēśvara, <i>temple of</i>	21
Tammisetti, <i>person</i>	102	Tirunārāyaṇa Perumāl, <i>person</i>	148
Tāṇḍavēśvara, <i>figure of</i>	22, 35	Tirupati, <i>place</i>	168
Tanjore, <i>district</i>	168	Tiruvannāmalai, <i>place</i>	168
Tarikere, <i>taluk</i>	9, 49	Tivāḍi Setti, <i>person</i>	104
Tattēhalli, <i>village</i>	149	Tonḍanāḍu, <i>territory</i>	172
Tella, <i>family</i>	120	Tondanūr, <i>place</i>	151, 169
Terakanāmbi, <i>place</i>	43	Trētā, <i>age</i>	147
Thinmarāyasvāmi, <i>temple of</i>	30	Tribhuvanamalla, <i>Hoysala title</i>	86, 94, 96
Thippūr <i>place</i>	27	Trichy, <i>place</i>	168
Timmaṇṇa, <i>person</i>	88	Trivikrama, <i>figure of</i>	30, 49
Timmanṇa, <i>person</i>	71	Tuluva, <i>kings</i>	167, 172
Timma, <i>Vijayanagar king</i>	167	Tumburu, <i>musician</i>	41
Timma Rāja, <i>Vijayanagar king</i>	145	Tumkur, <i>district</i>	4, 5, 8, 45, 46, 151
Tipaṇṇa, <i>person</i>	66, 79	Tuṅgabhadra, <i>river</i>	10, 172
Tippāji, <i>queen</i>	168	Turushka, <i>Muslim</i>	167
Tippu, <i>portrait of</i>	44, 52, 62, 63	Turuva, <i>local chief</i>	35
Tipu Sultan, <i>Mysore king</i>	16, 19	Turuvanūr, <i>place</i>	6, 35, 36
Tippur Basti, <i>temple</i>	42, 88, 91, 92	Turuvappa, <i>person</i>	35
Tiptur, <i>place</i>	15, 18, 21, 23	Turvasu, <i>legendary person</i>	167
Tīrthahallī, <i>place</i>	4, 7		
Tīrthahallī, <i>temple at</i>	12		

U

Ugra-Narasimha, <i>figure of</i>	38, 50	Upēndra, <i>god</i>	146
Umāmahēśvara group, <i>paintings of</i>	25,		
	41, 62, 63		

V

Vadagerenādu, <i>territory</i>	124	Vanga, <i>king of</i>	169
Vaiṣṇavas, <i>sect</i>	147	Vaṅgipura, <i>hamlet</i>	154
Vāli, <i>figure of</i>	30	Vāṇi, <i>Sarasvatī</i>	168
Vāmana, <i>figure of</i>	30, 49	Vannīarghaṭṭam, <i>Bannērghaṭṭa</i>	31
Vāmanamudras, <i>boundary stones</i>	149	Varadamma, <i>image of</i>	77

	PAGE		PAGE
Varadarāja, temple of	53	Virabhadra, figure of	30, 44, 47, 53
Varadāya, person	170	Virabhadra, temple of	50
Varāha, god	9, 40, 148	Vīra Bukkaṇa Oḍeya, chief	120
Varāhanātha, temple of	9, 39, 42	Viradāman, coins of	54, 55
Varamatamma	104	Viragal, hero-stone	12, 21
Vārāṇāsi, Benares	118, 127	Vīraṇāchārya, smith	171
Vardhamānaiah, person	40	Viragaṅga, Hoysala title	86
Vasagōtra gotra	170	Virānjanēya, figure of	43
Vasanta Sāhityōtsava	4	Virapanna, person	118
Vats, M.S., Scholar	14	Virappa Vaḍeya, person	100, 112
Venkapa, person	66	Virarāya, coins	21
Venkaṭāchalapati, god	147	Viraseṭṭihalli, hamlet	169, 172
Venkaṭādri, Tirupati	168	Vīra Narasiṃha, king	168, 170
Venkaṭaramanasvāmī, temple of	5, 6, 21, 66	Vīrinchipura, place	169
Venkaṭeśa, temple of	30, 32	Virūpāksha, at Hampi	168, 171
Venkōṭ, inscription of	6	Virūpāksha, temple of	21
Vēṇugōpāla, figure of	21, 24, 30, 34, 35, 41, 43, 44, 45, 48, 49	Virūpanna, person	84
Vēṇūr, place	13	Vishṇu, god	9, 145, 146, 147, 148, 168, 171
Vidyādhara, figure of	30	Vishṇu, figures of	21, 22, 25, 29, 31, 37, 38, 44, 49, 53, 62,
Vidyānagara, Vijayanagar	112	Vishṇu, temple of	84
Vidyāsankara, temple of	5, 6, 11	Vishṇuvardhana, Hoysala king	48, 94, 96
Vighnasante, temple at	8, 15, 18, 23, 24	Viśvanātha, temple of	26
Vijayanagar, coins	16, 19, 26, 61	Viśvarūpa, of Vishṇu	29, 44
Vijayanagar, inscriptions	30, 31, 100, 113, 118, 121, 155	Viśvasēna, Kshatrapa king	58
Vijayanagar, kings of	30, 61, 100, 113, 118, 121, 155	Viśvasimha, Kshatrapa king	54, 57
Vijayanagar, paintings	41	Viśvāvasu, year	148
Vijayanagar, period	113, 118, 121, 155, 168, 169, 172	Viśveśādhvārī, person	170
Vijayasēna, Kshatriya king	54, 55	Viṭṭhalēśvara, god	169, 172
Vikrama, legendary king	146	Vōṅkāridēva, person	65
Viraballāla, Hoysala king	27, 39, 42, 91, 94, 96, 119	Vṛiṣṇi Vamśa, dynasty	147
		Vuchangemma, goddess	65, 66
		Vuchangidevaru, goddess	65
		Vugrayya, person	152, 153
		Vugregauḍa, person	152, 153

W

Wheeler, Dr. R.E.M., British Archaeologist		Wodeyar, Narasarāja, Mysore king	27
Wodeyar, Krishnarāja, Mysore king	10, 13, 62, 155	Wodeyar, Dēvarāja, Mysore king	9

Y

Yādava, dynasty	147, 148	Yadu, dynasty	145, 167
Yādavakula, dynasty	104	Yadugiri, place	145
Yādavēndra, king of Yādavas	146	Yadupati, Rama	146

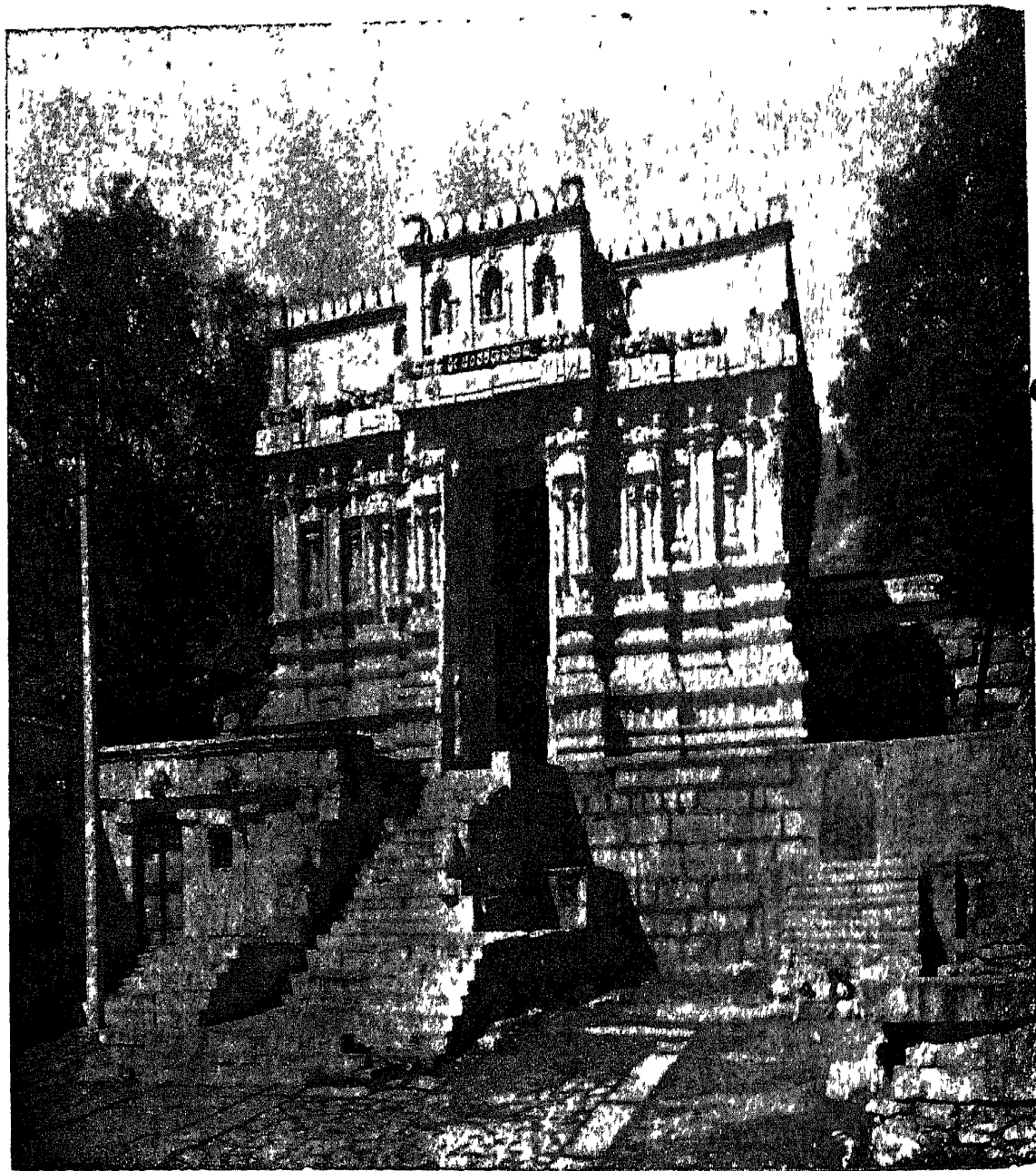
	PAGE		PAGE
Yālis, <i>ornamentation</i>	49	Yalapa Arasu, <i>chief</i>	69, 71
Yōgānarasimha, <i>temple of</i>	18, 24, 25, 30, 37, 38, 63	Yama, <i>god</i>	146
Yajurveda	170	Yamṣārjunīya, <i>episode of</i>	30
Yakkaṭi, <i>place</i>	149	Yasōdāman, <i>coins of</i>	5, 54, 59
Yakṣagāna, <i>episode from</i>	48	Yayāti, <i>legendary king</i>	146, 167
		Yēkanāthemma, <i>person</i>	65

Illustrations

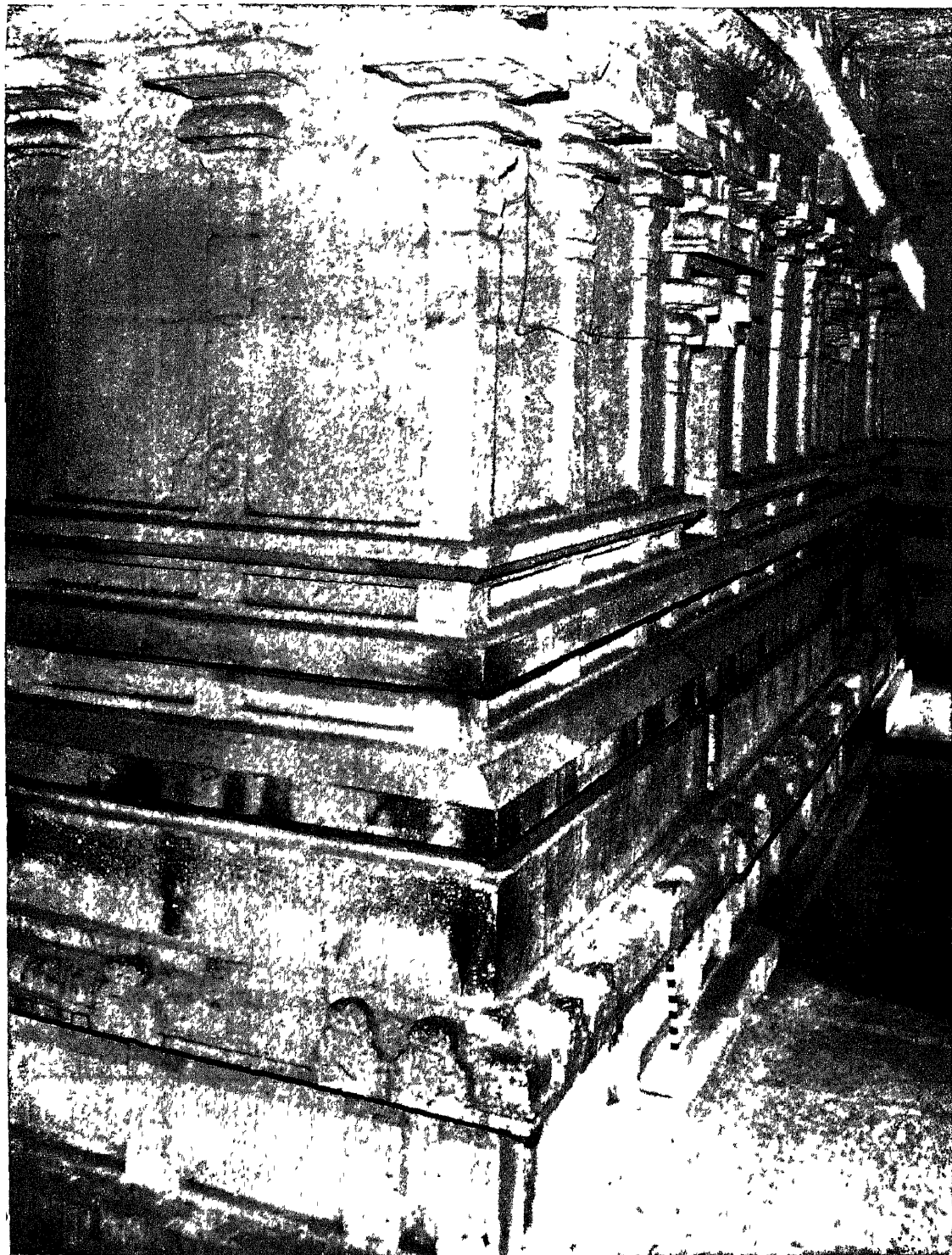


HEAD OF GOMATESVARA, SRAVANABELGOLA (p. 37).

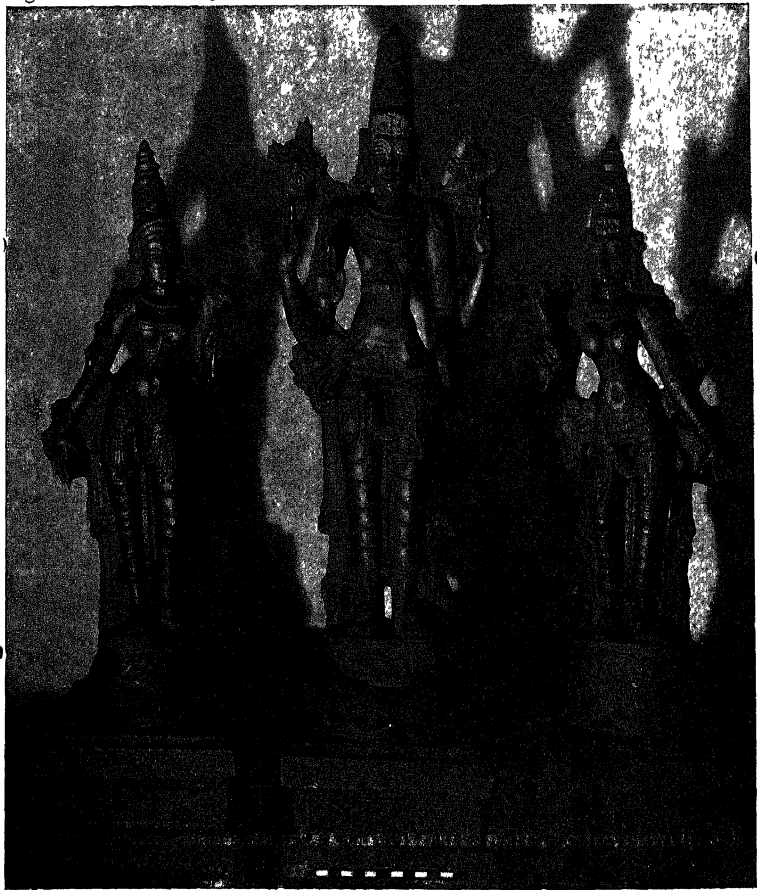
Mysore Archaeological Survey]



FRONT VIEW OF MAHADVARA, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

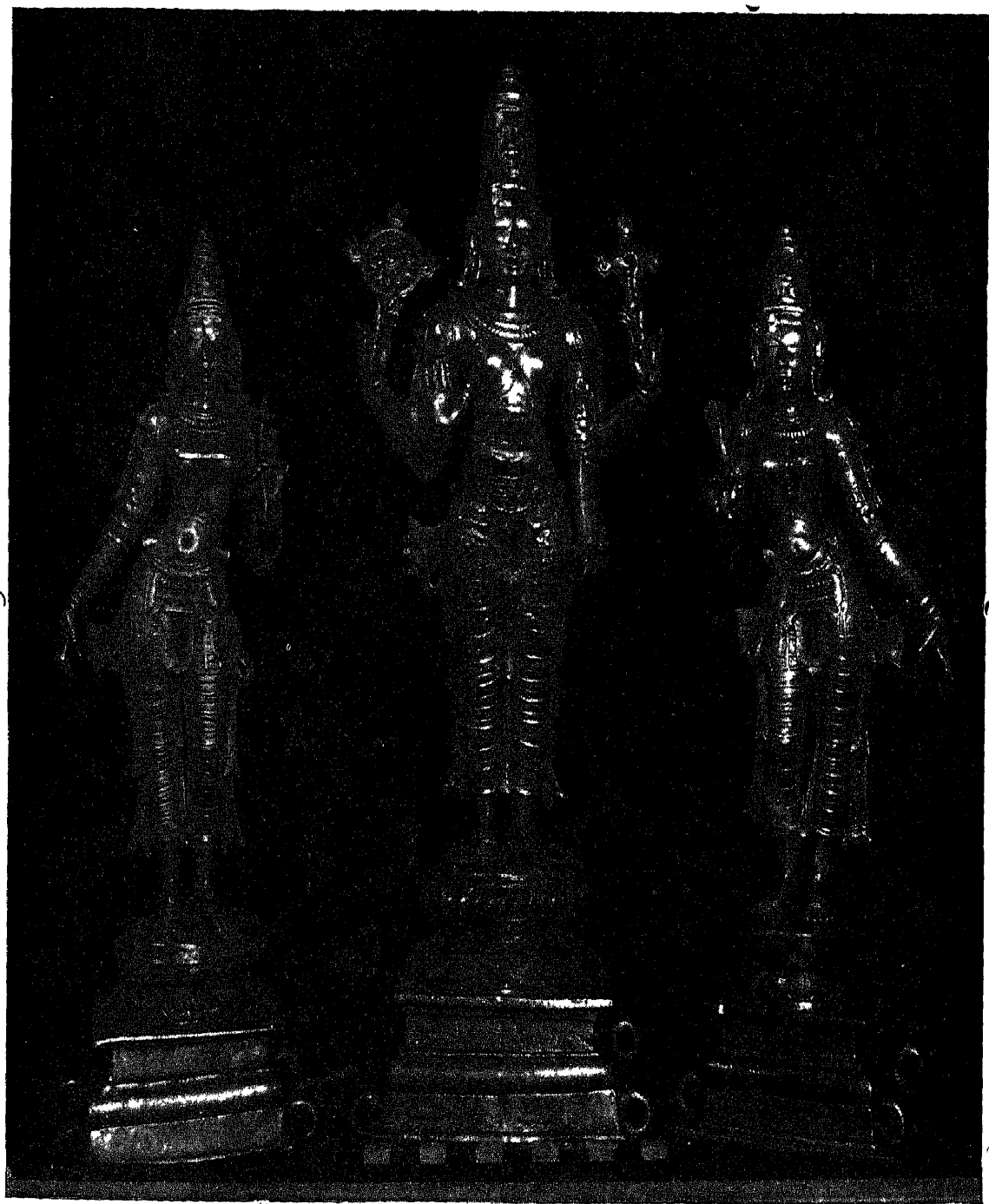


WALL DETAIL, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

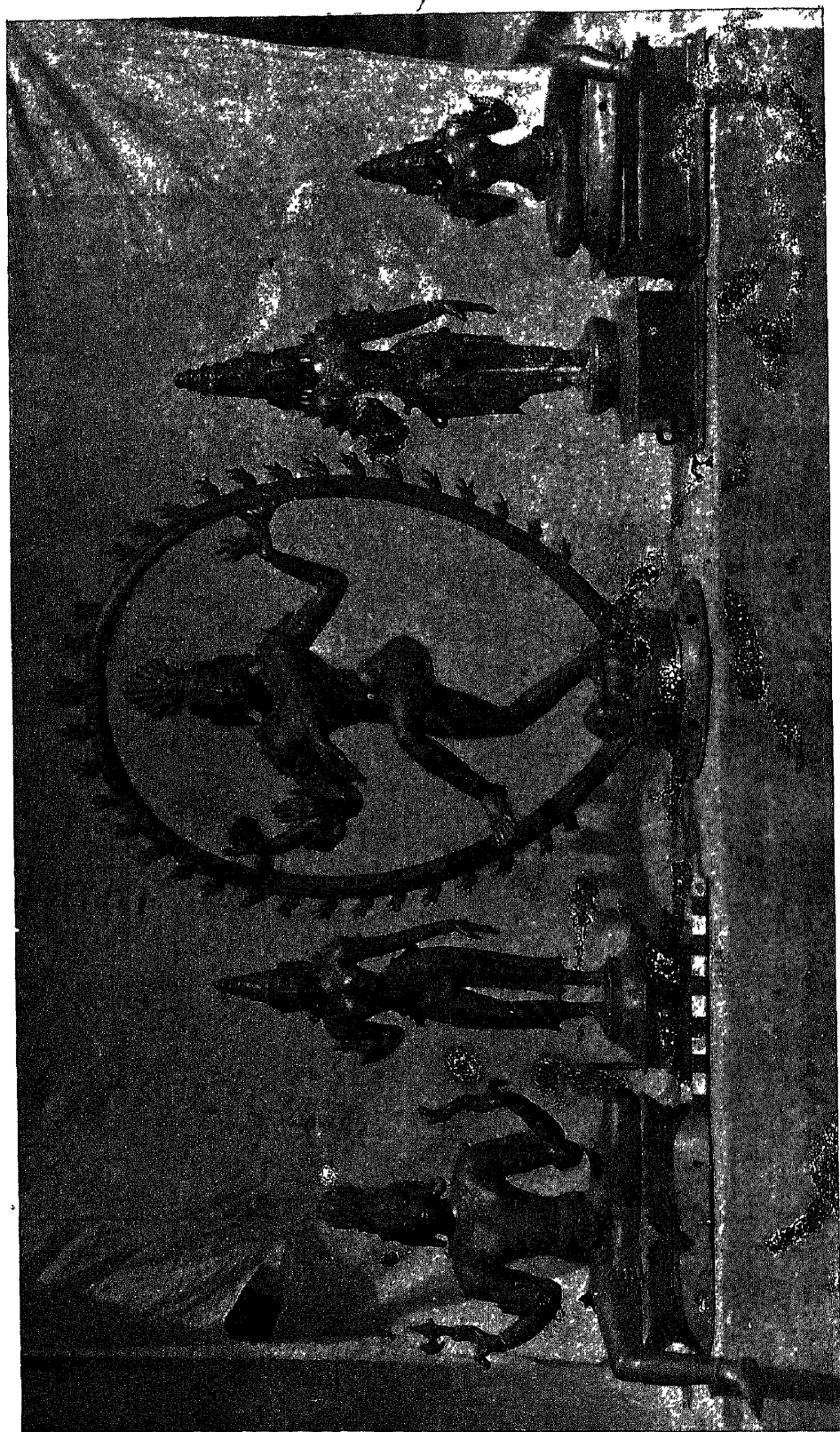


CHAMPAKADHAVA WITH HIS CONSORSIS, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p 31).

Mysore Archaeological Survey]



PROCESSIONAL IMAGES OF CHAMPAKADHAMA GROUP, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31)
Mysore Archaeological Survey]



GROUP OF PROCESSIONAL IMAGES, KUDALUR (p. 32).



NATARAJA, KUDALUR (p. 32).



SIVA, KUDALUR (p. 33).

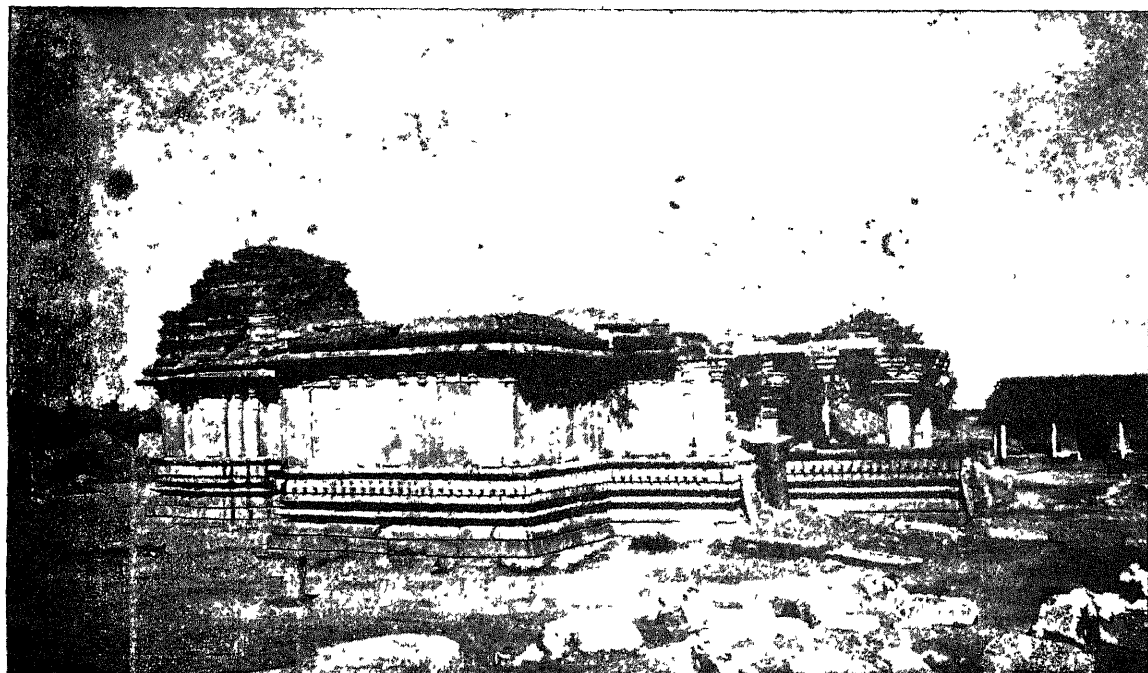


FEMALE DEITIES, KUDALUR (p 33)

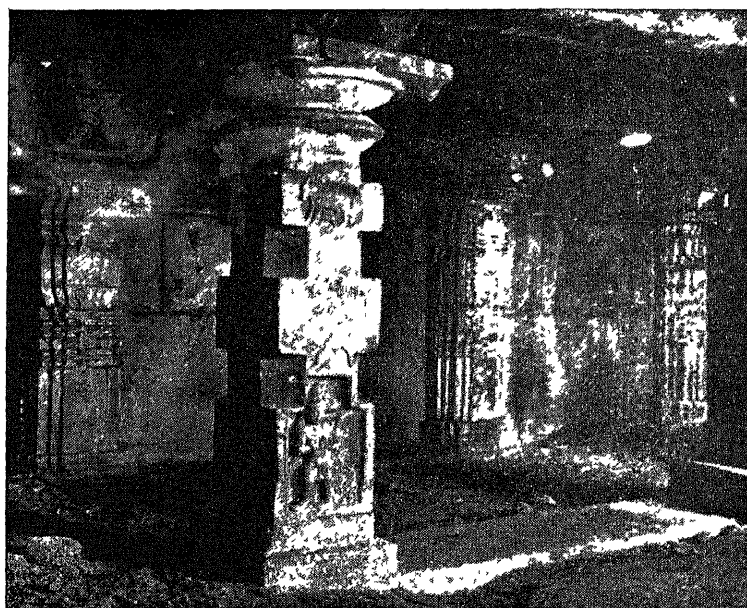


PARVATI, KUDALUR (p 33)

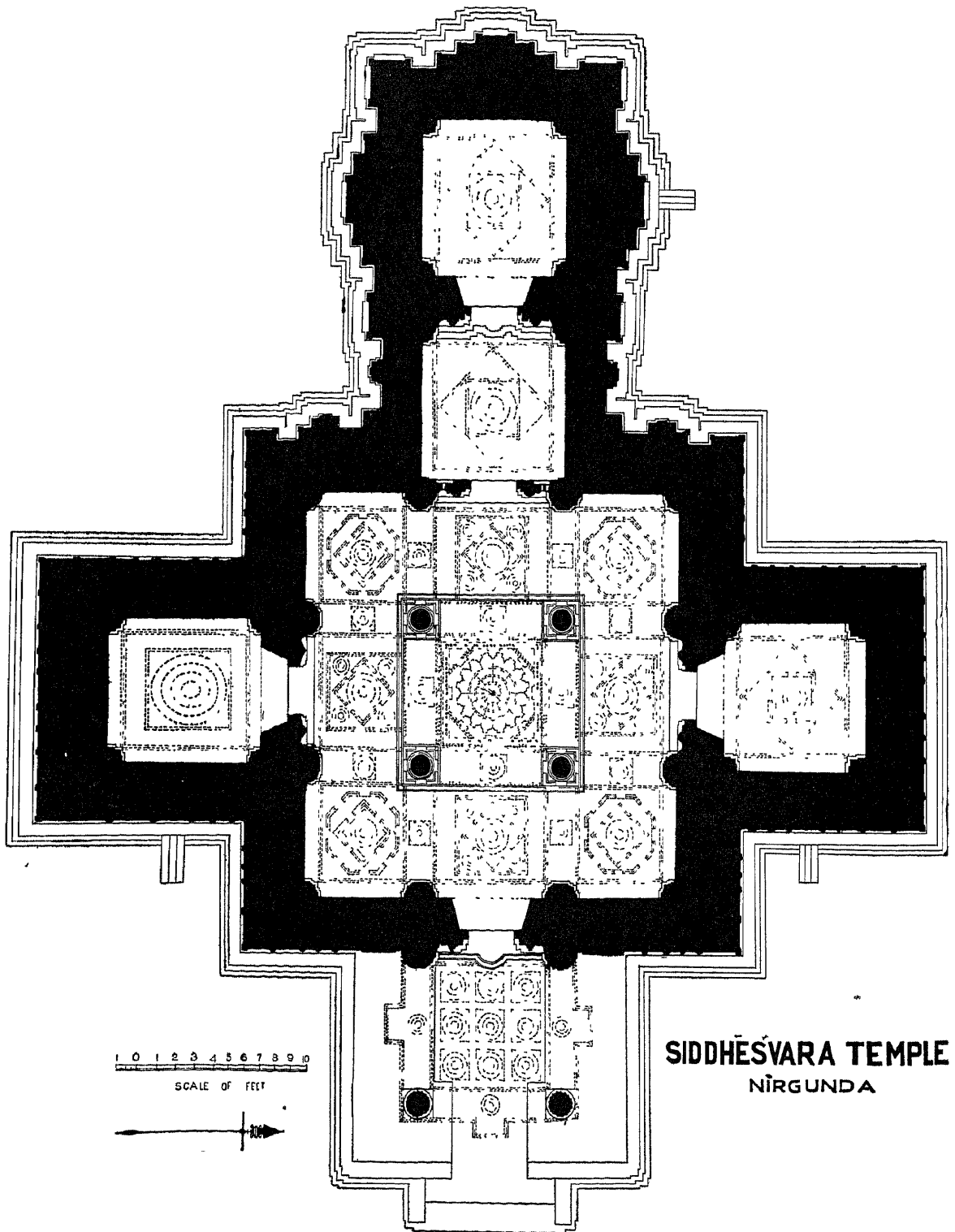
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RAMESVARA TEMPLE, NIRGUNDA (p. 34).

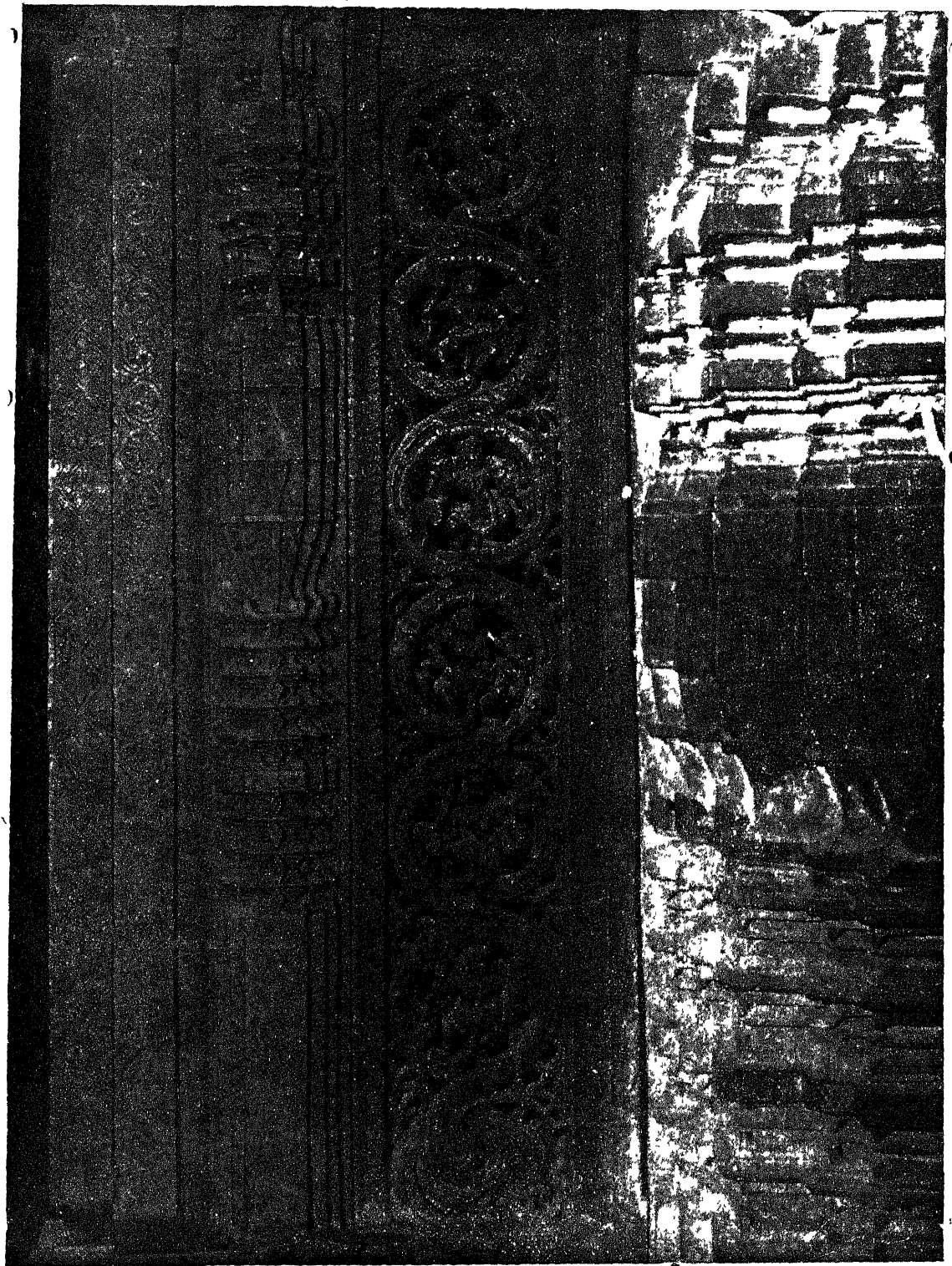


NAVARANGA PILLARS, KESAVA TEMPLE, NIRGUNDA (p. 34)

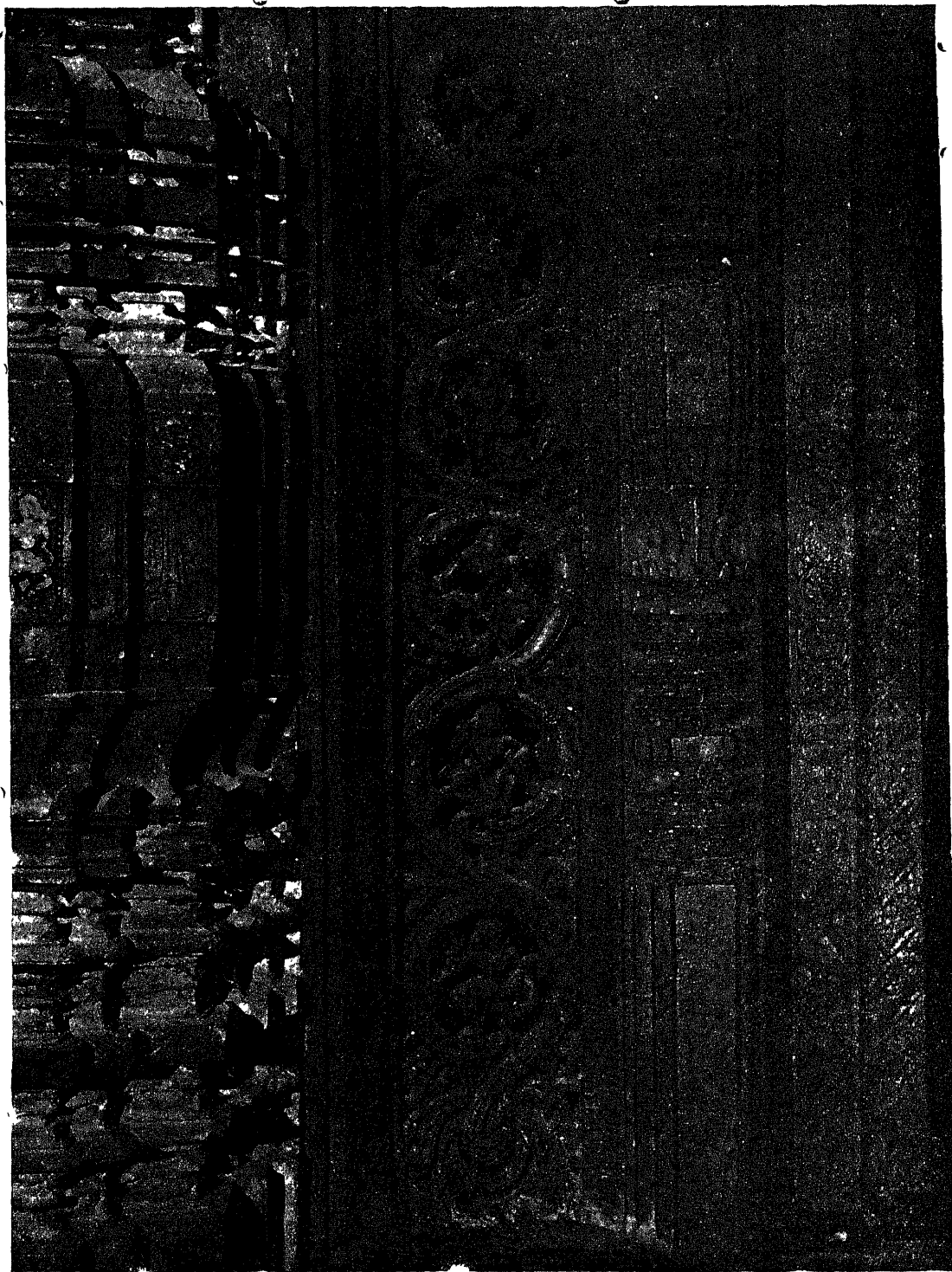


SIDDHĒŚVARA TEMPLE
NĪRGUNDA

(p. 34).

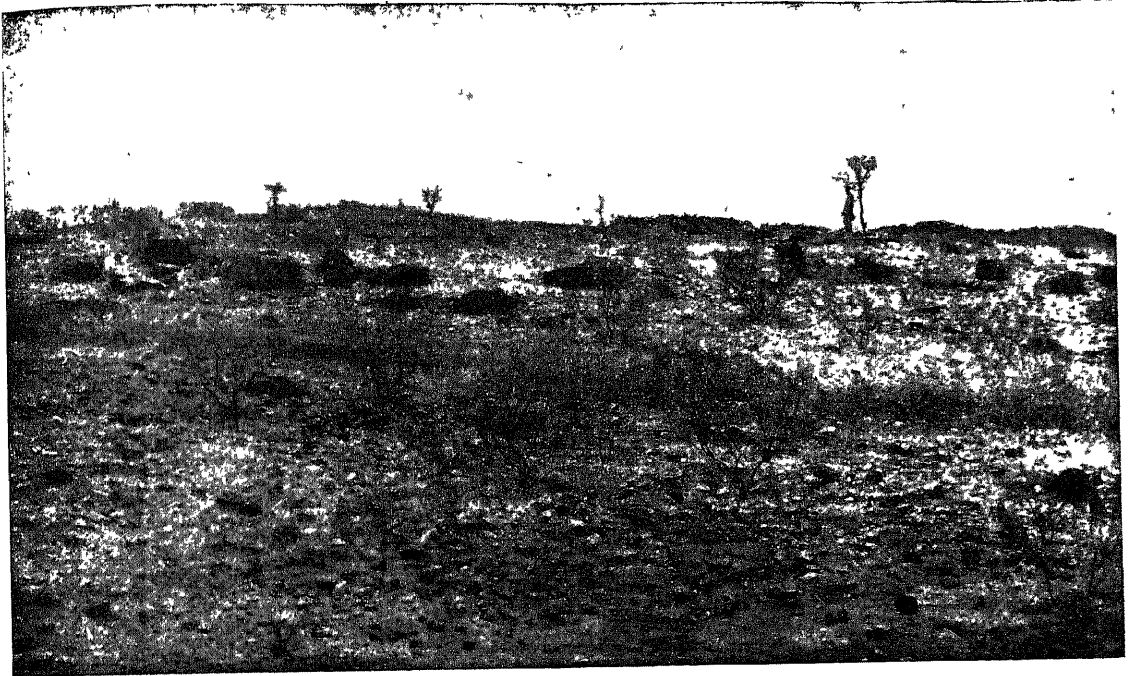


SUKANASI DOORWAY JAMB, SIDDHESVARA TEMPLE, NIRGUNDA (p 34).



SUKANASI DOORWAY JAMB, SIDDHESVARA TEMPLE, NIRGUNDA (p. 34)

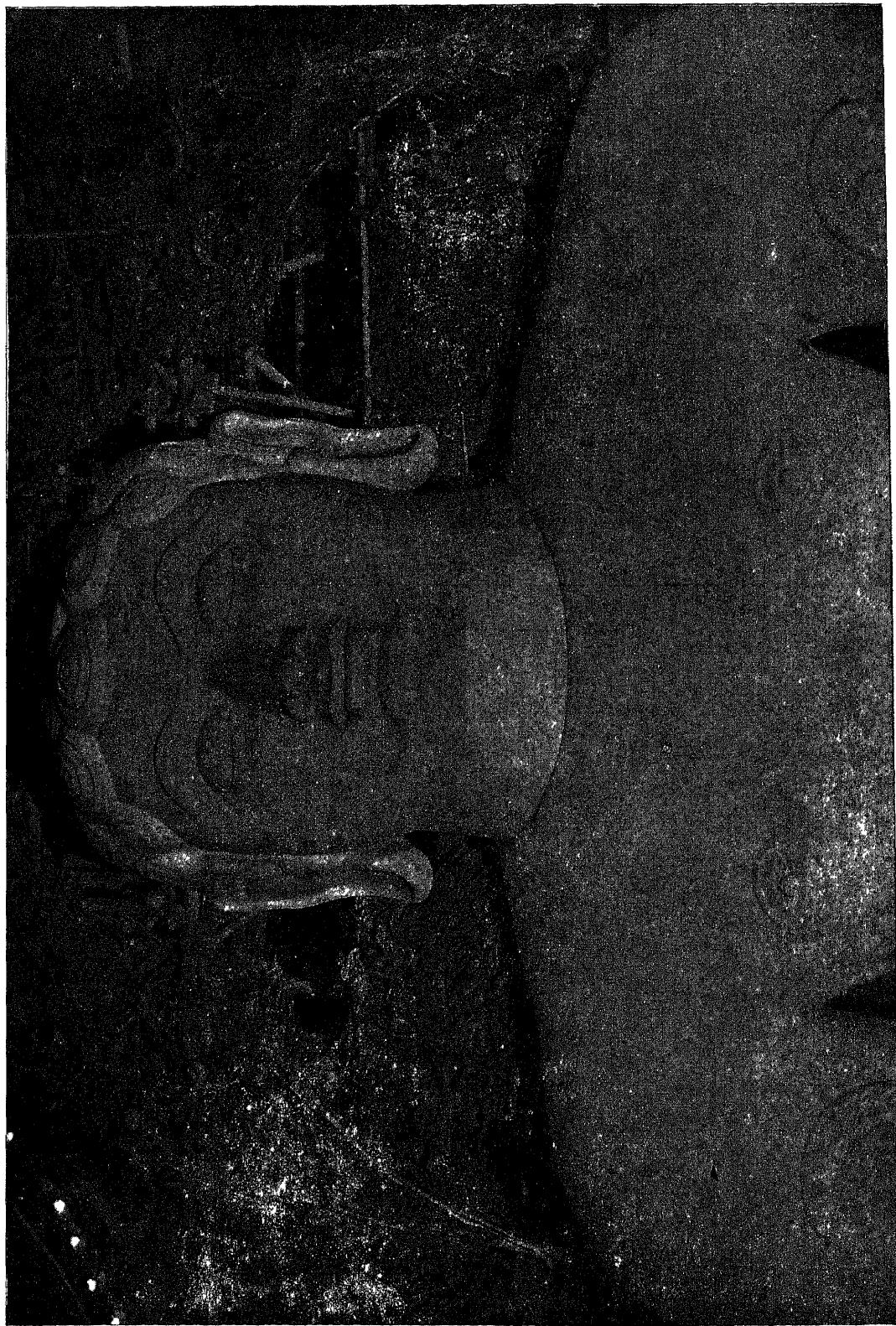
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(1) VIEW OF MEGALITHIC SITE, TURUVANUR (p. 35).



(2) A MEGALITH (DISTURBED), TURUVANUR (p. 35).

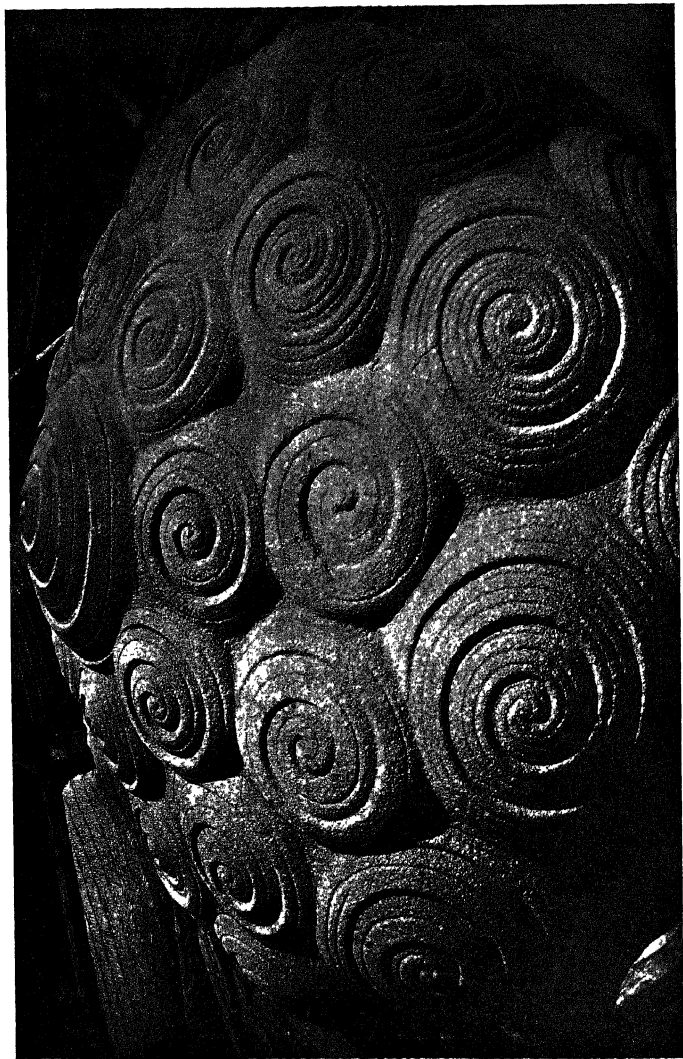


BUST OF GOMATESVARA, SHIVANAREIGOLA (p. 37)

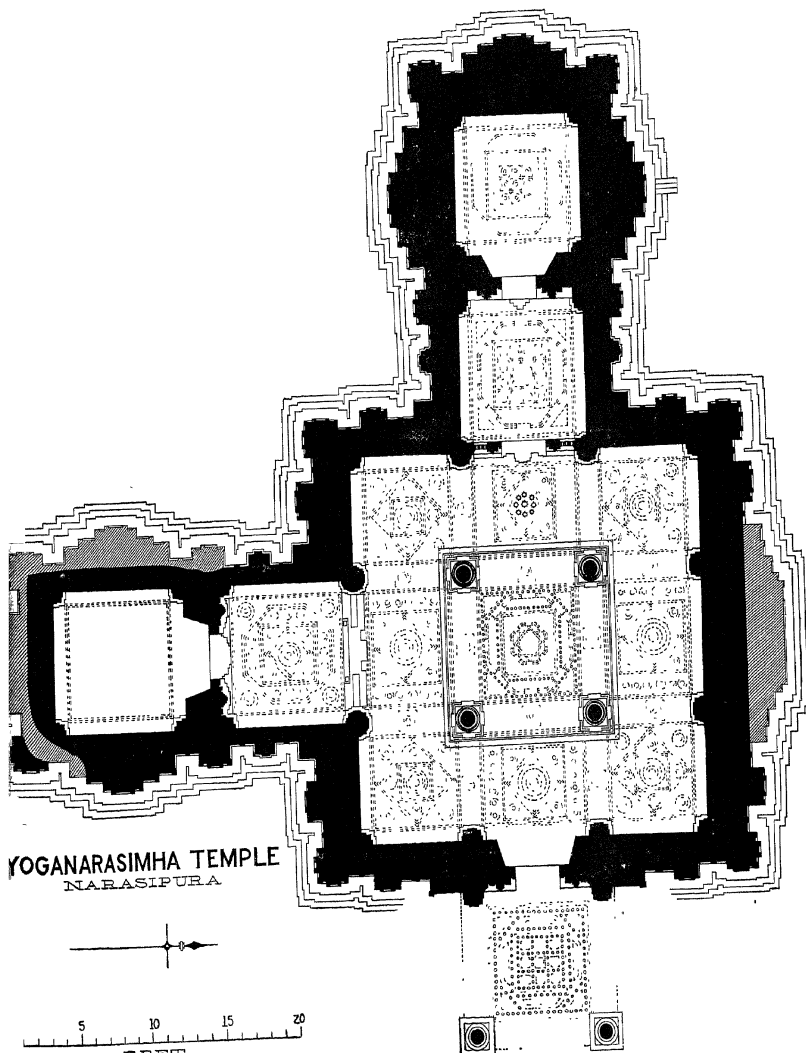


FACE OF GOMATESVARA SHOWING THE CRACKS, SRAVANABELGOLA (p. 37).

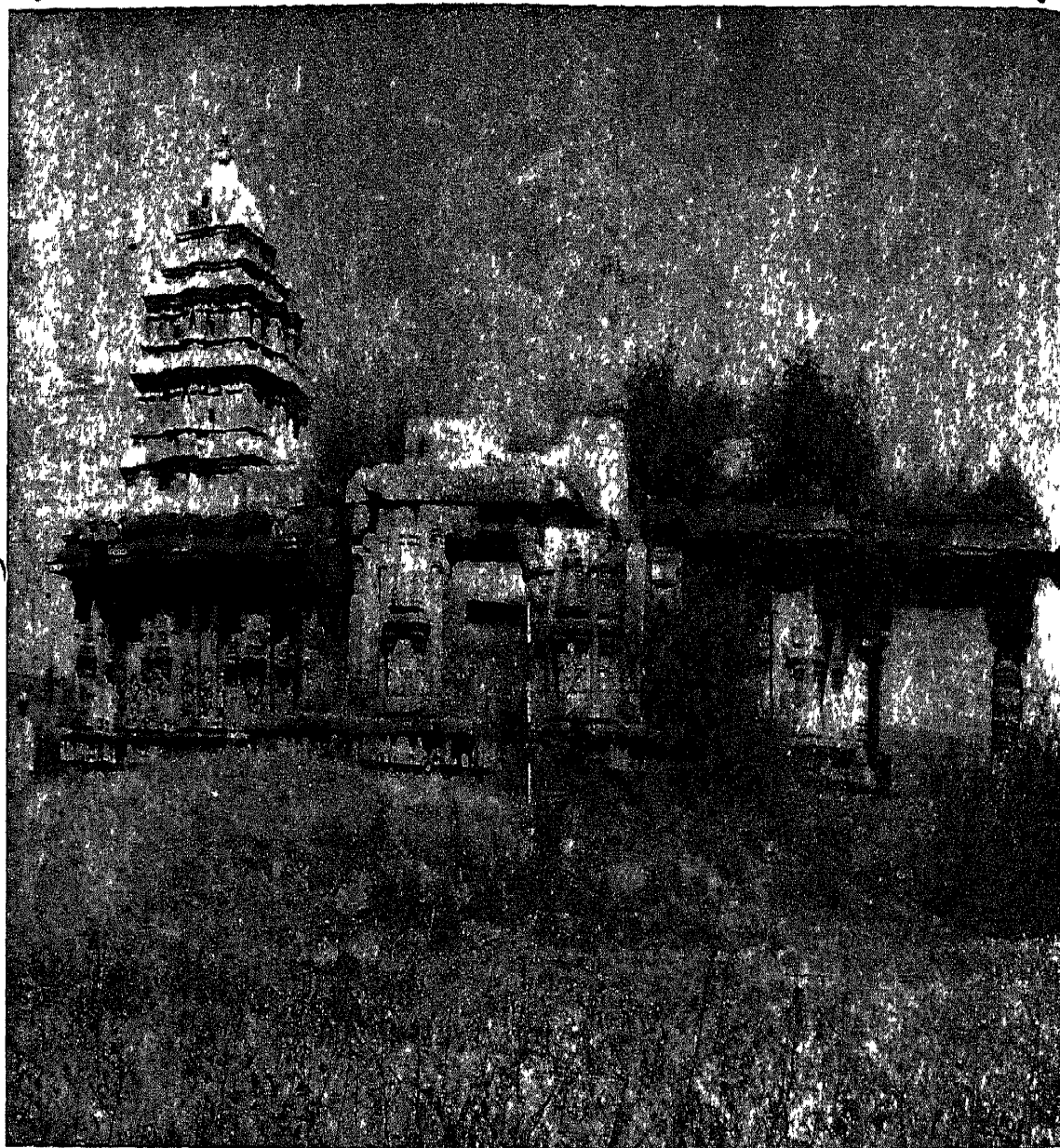
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CURLS OVER THE HEAD OF GOMATESVARA, SRAVANABELGOLA (NOTE THE CRACKS APPEARING ON THE CURLS), (p. 37).
Mysore Archaeological Survey.

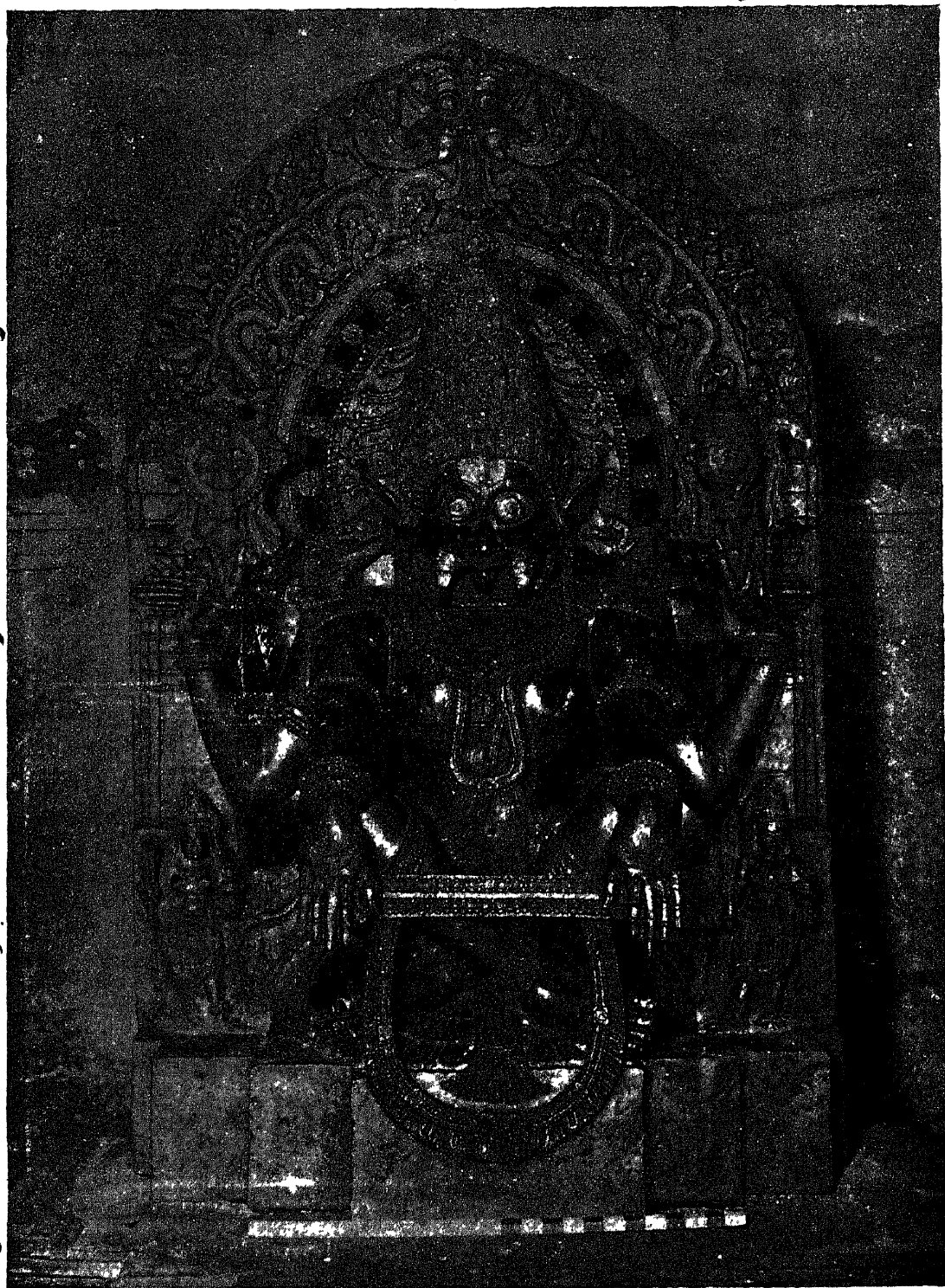


YOGANARASIMHA TEMPLE
NARASIPURA



YOGANARASIMHA TEMPLE, GENERAL VIEW, NARASIPURA (p. 37).

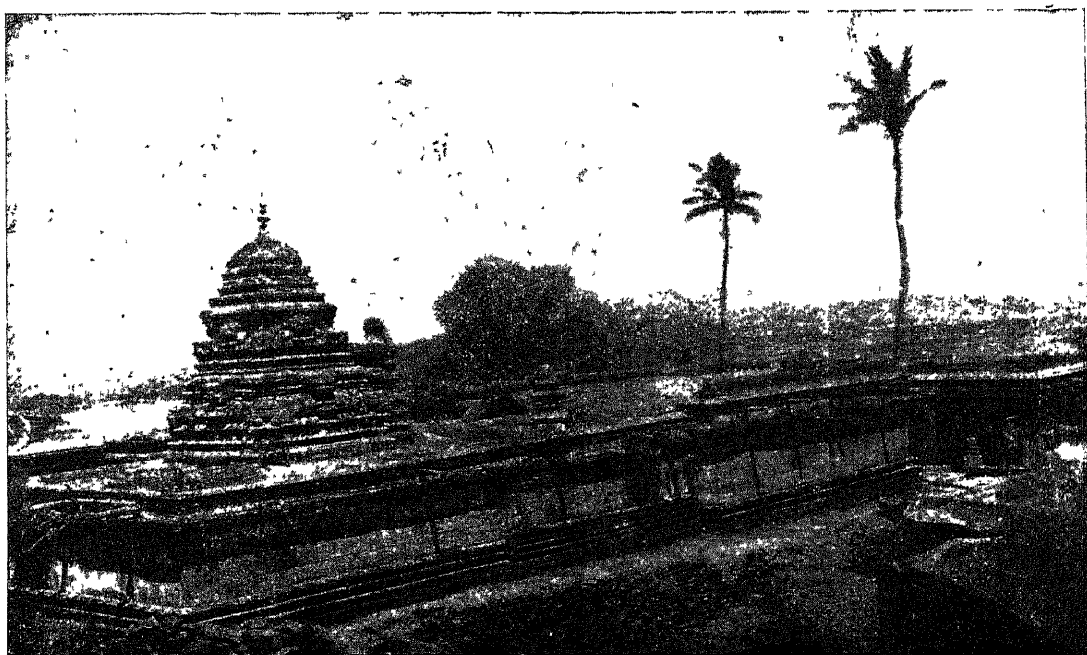
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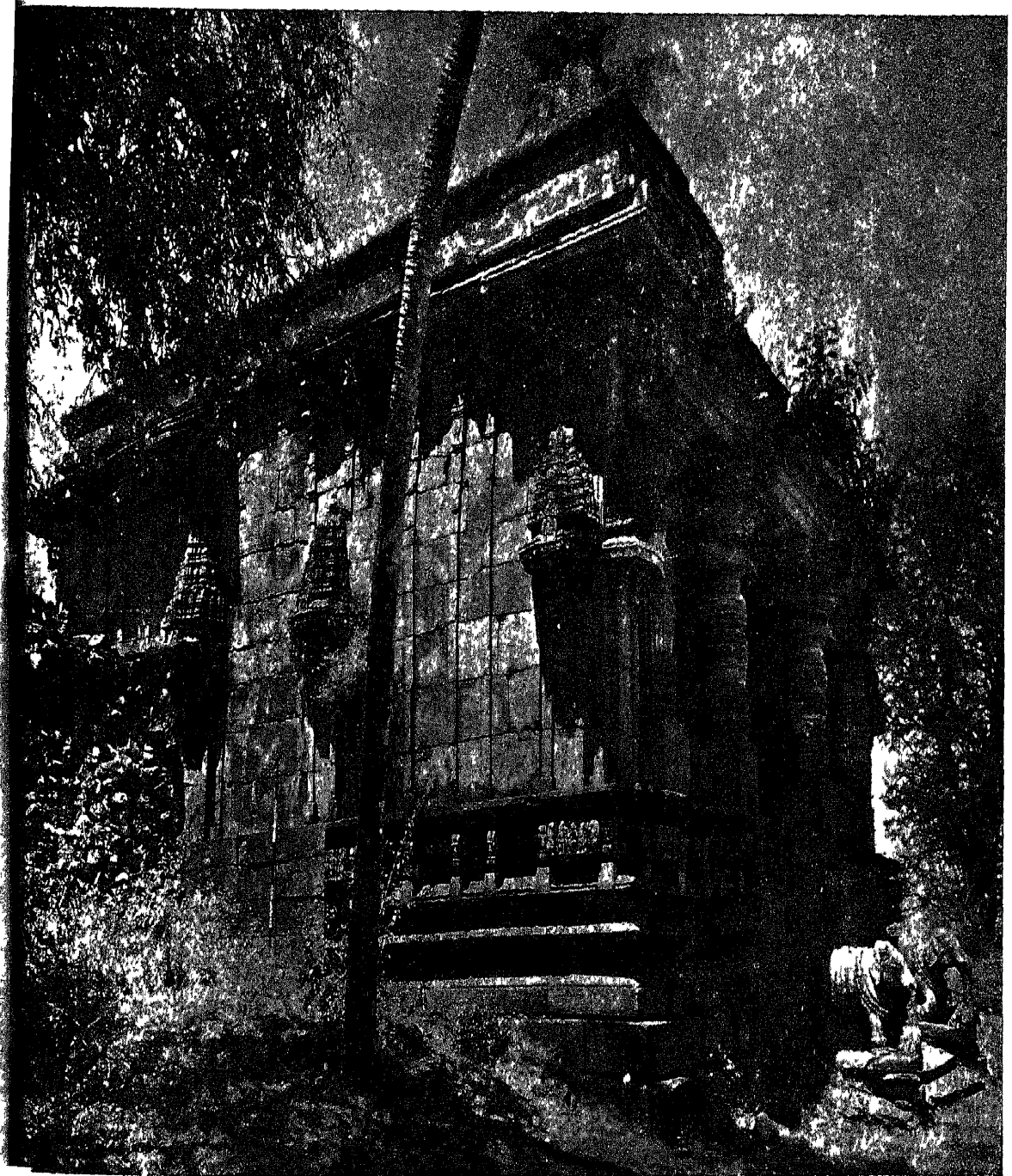
YOGANARASIMHA, NARASIPURA (p. 38).



MALLIKARJUNA TEMPLE, PUSHPAGIRI (p. 38)



MALLIKARJUNA TEMPLE, PUSHPAGIRI, CLOSE VIEW (p. 38)



MAHADVARA, MALLIKARJUNA TEMPLE, PUSHPAGIRI (p 39).



MADHAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p 39).

Mysore Archaeological Survey]



SURYA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p 39).

Mysore Archaeological Survey]

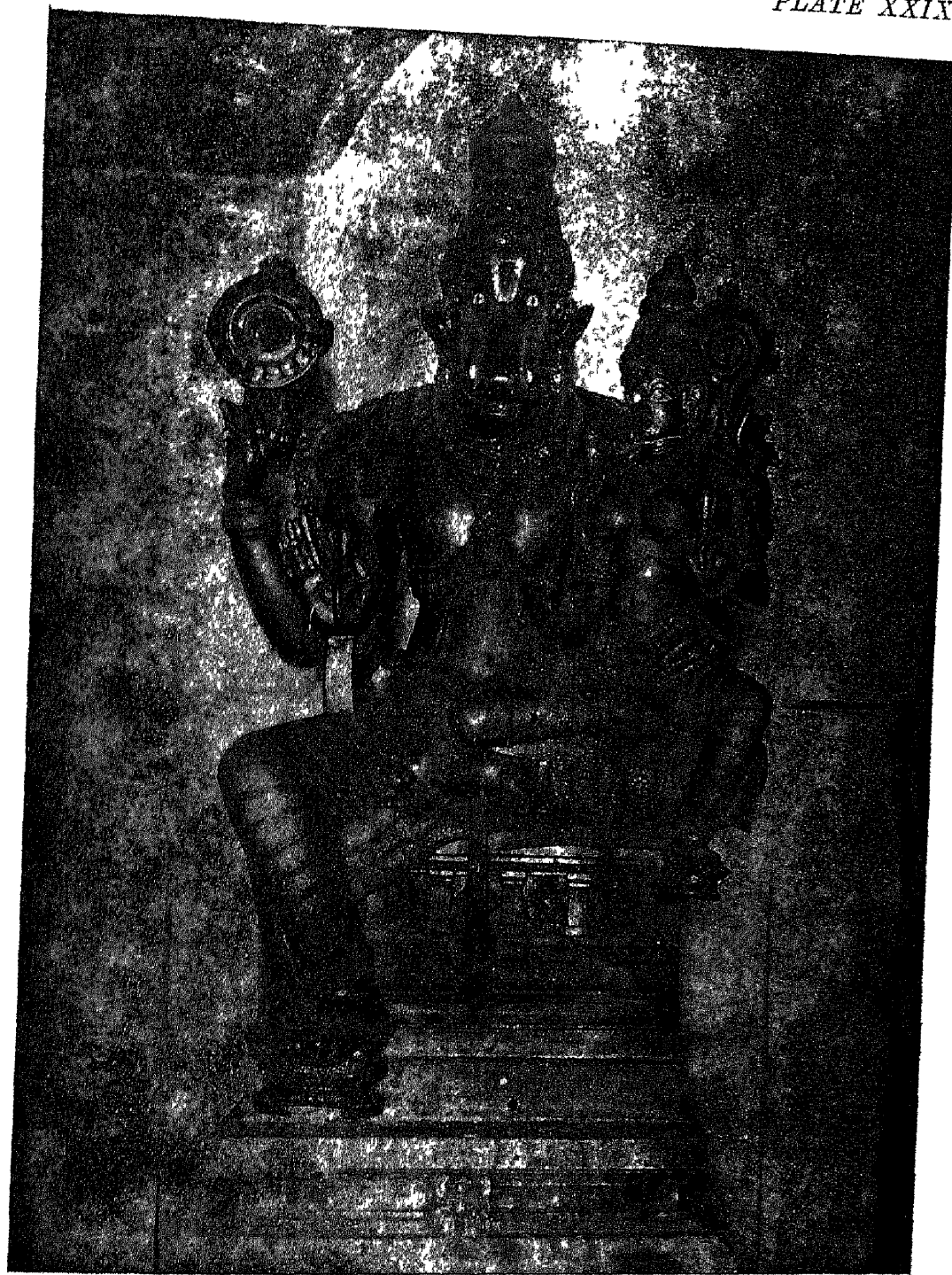


MAHISHASURAMARDINI, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

Mysore Archaeological Survey]

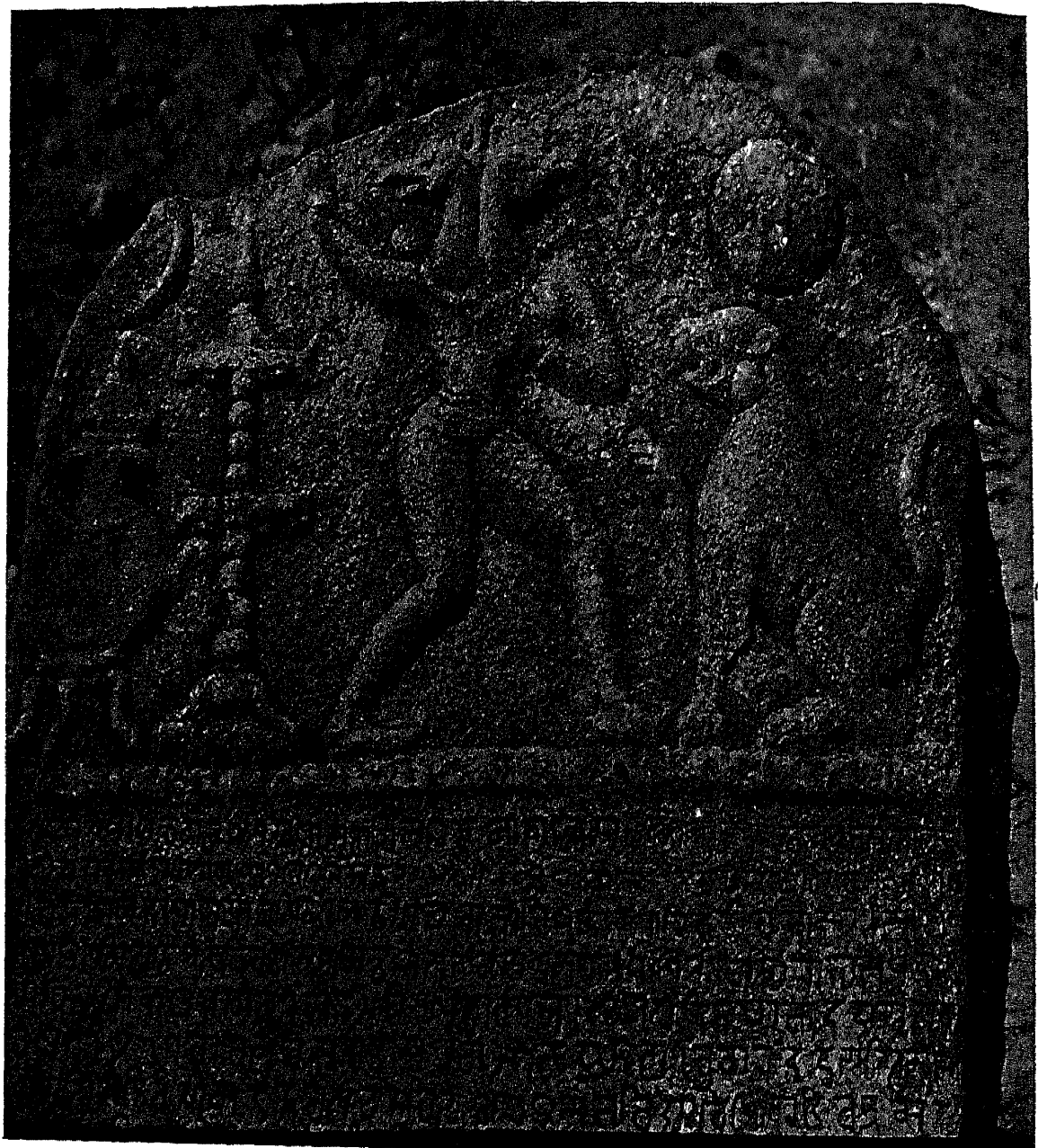


BHAIRAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p 39).
Mysore Archaeological Survey]



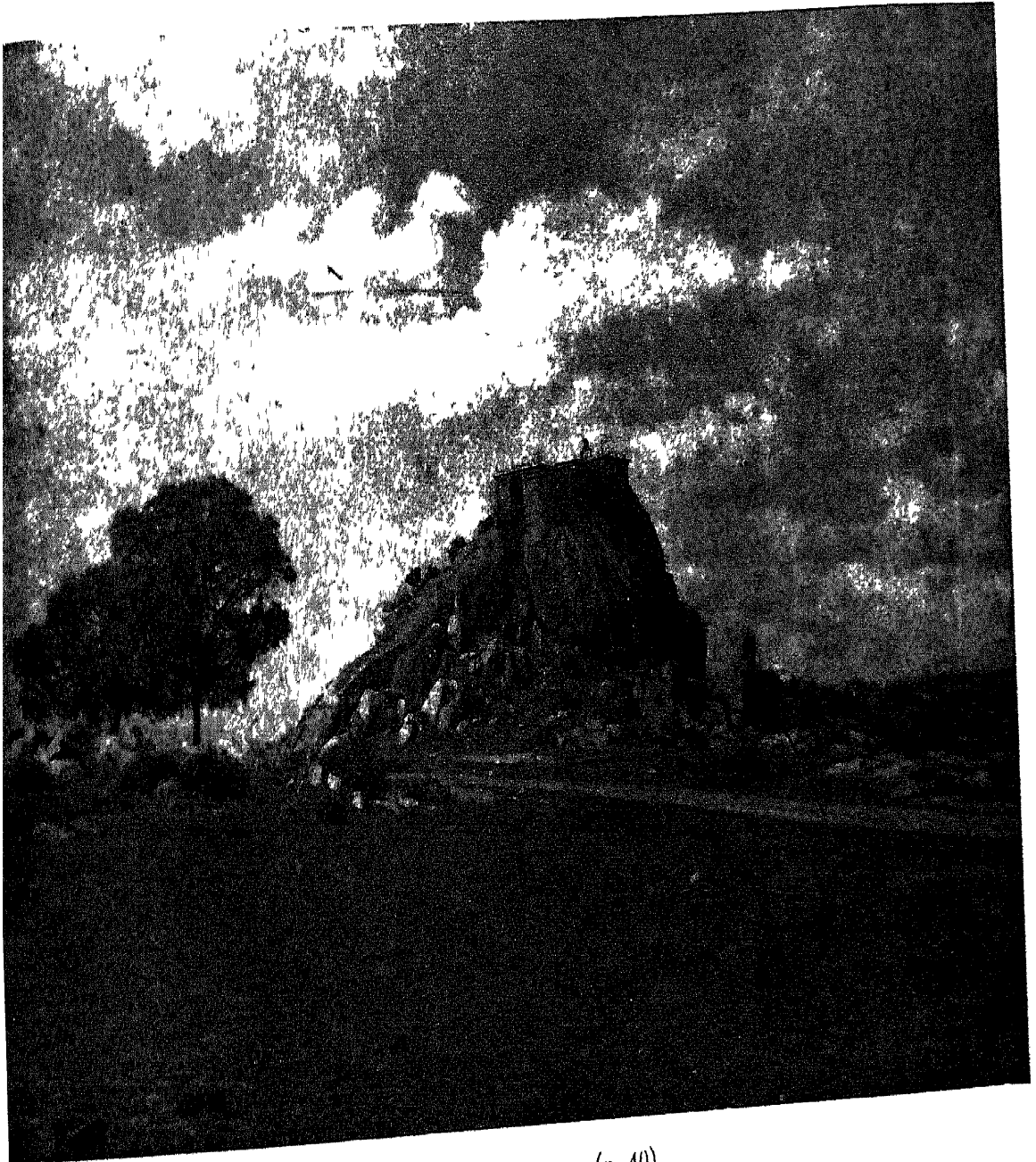
VARAHMISHANATHA, VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39).

Mysore Archaeological Survey]

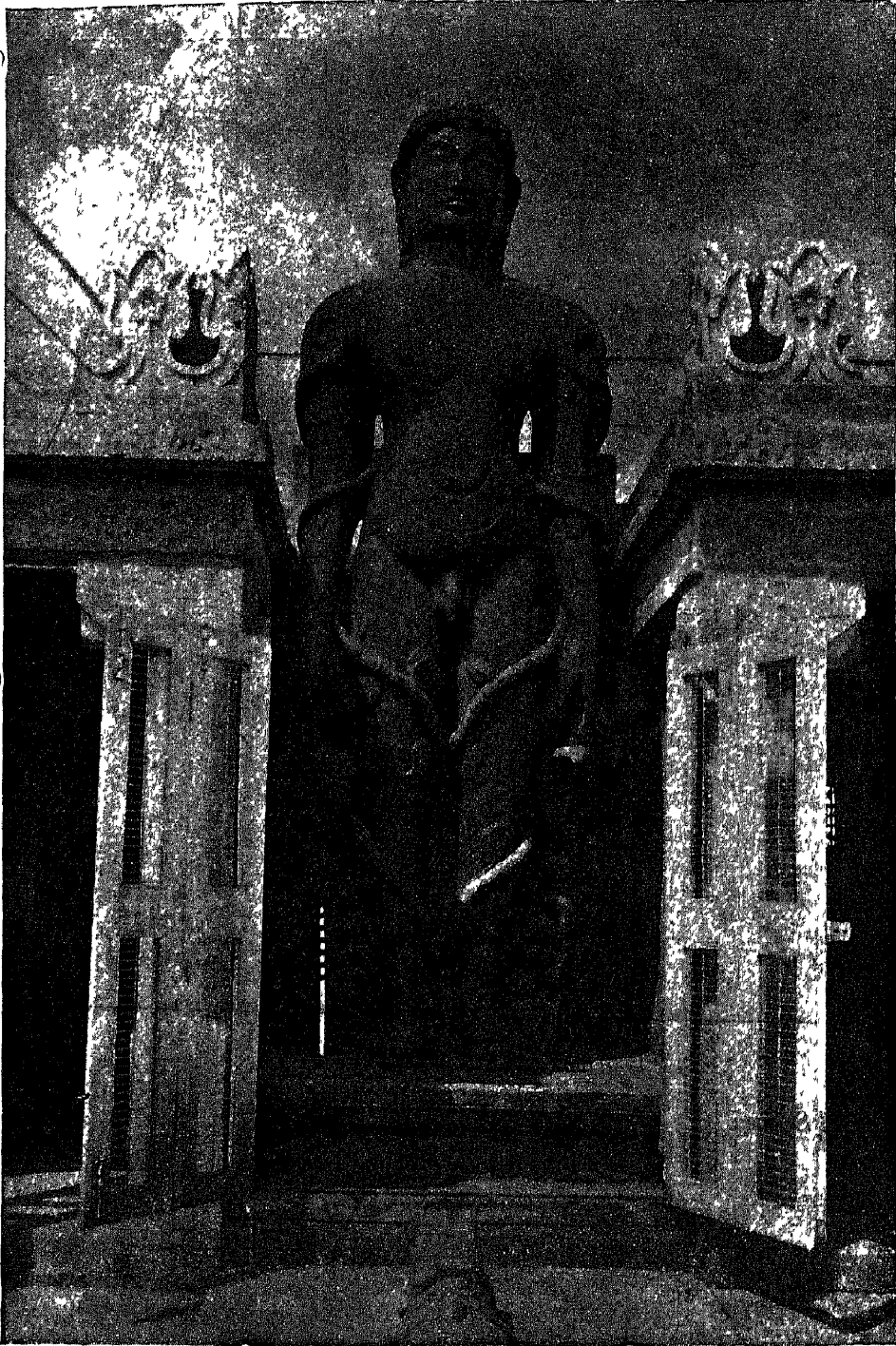


TOP OF AN INSCRIPTION SLAB IN FRONT OF VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39)

Mysore Archaeological Survey]

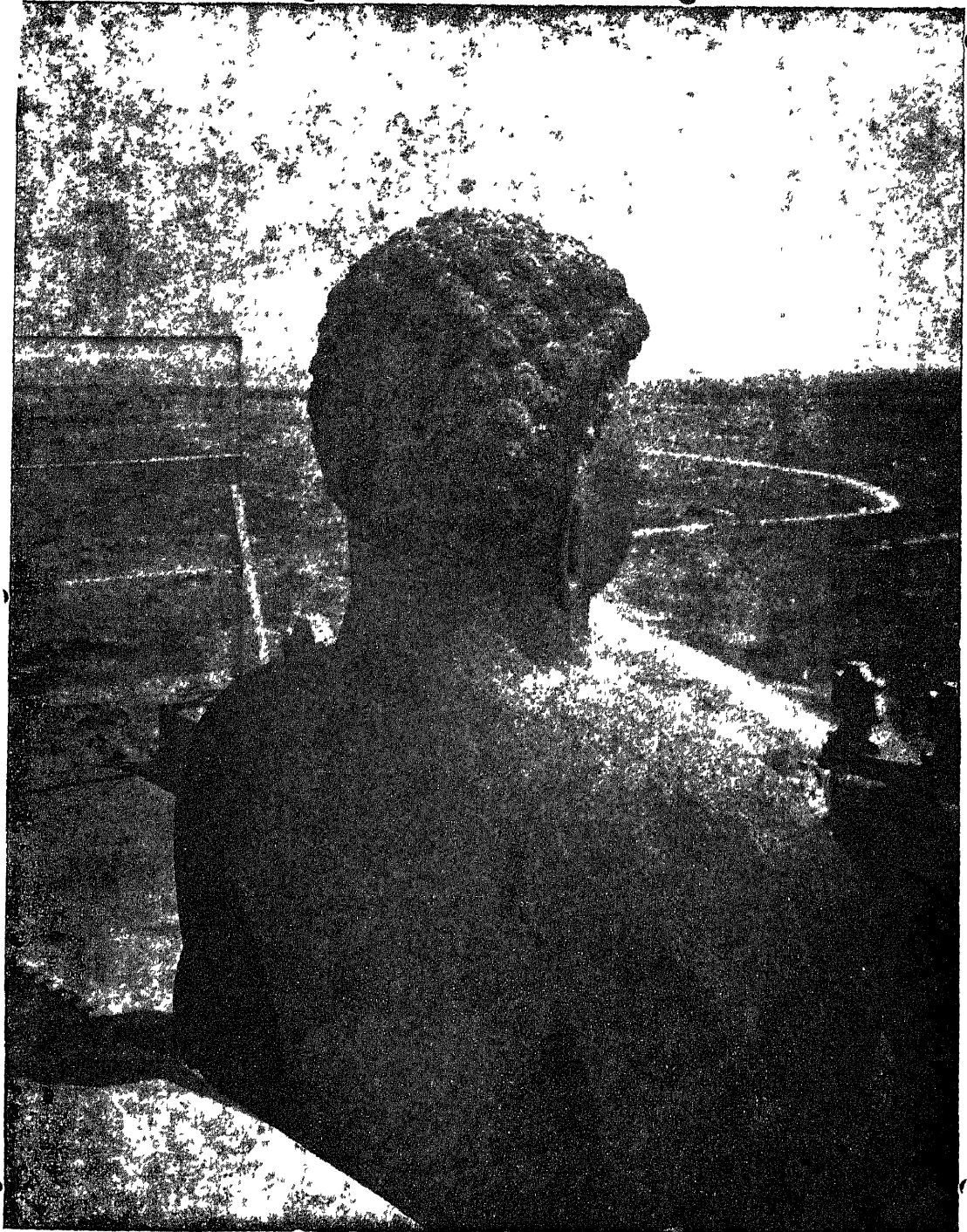


GOMATAGIRI HILL (p 40).



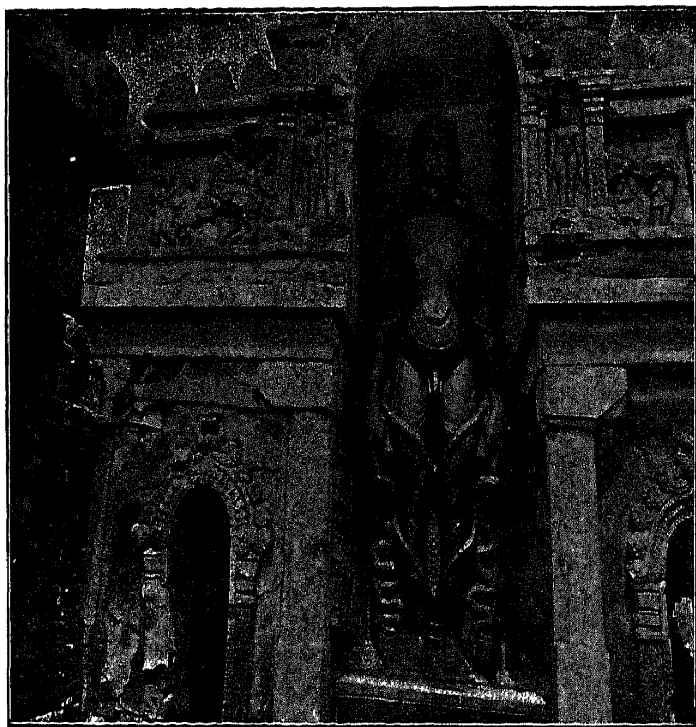
STATUE OF GOMATESVARA, GOMATAGIRI (p. 40).

Mysore Archæological Survey]



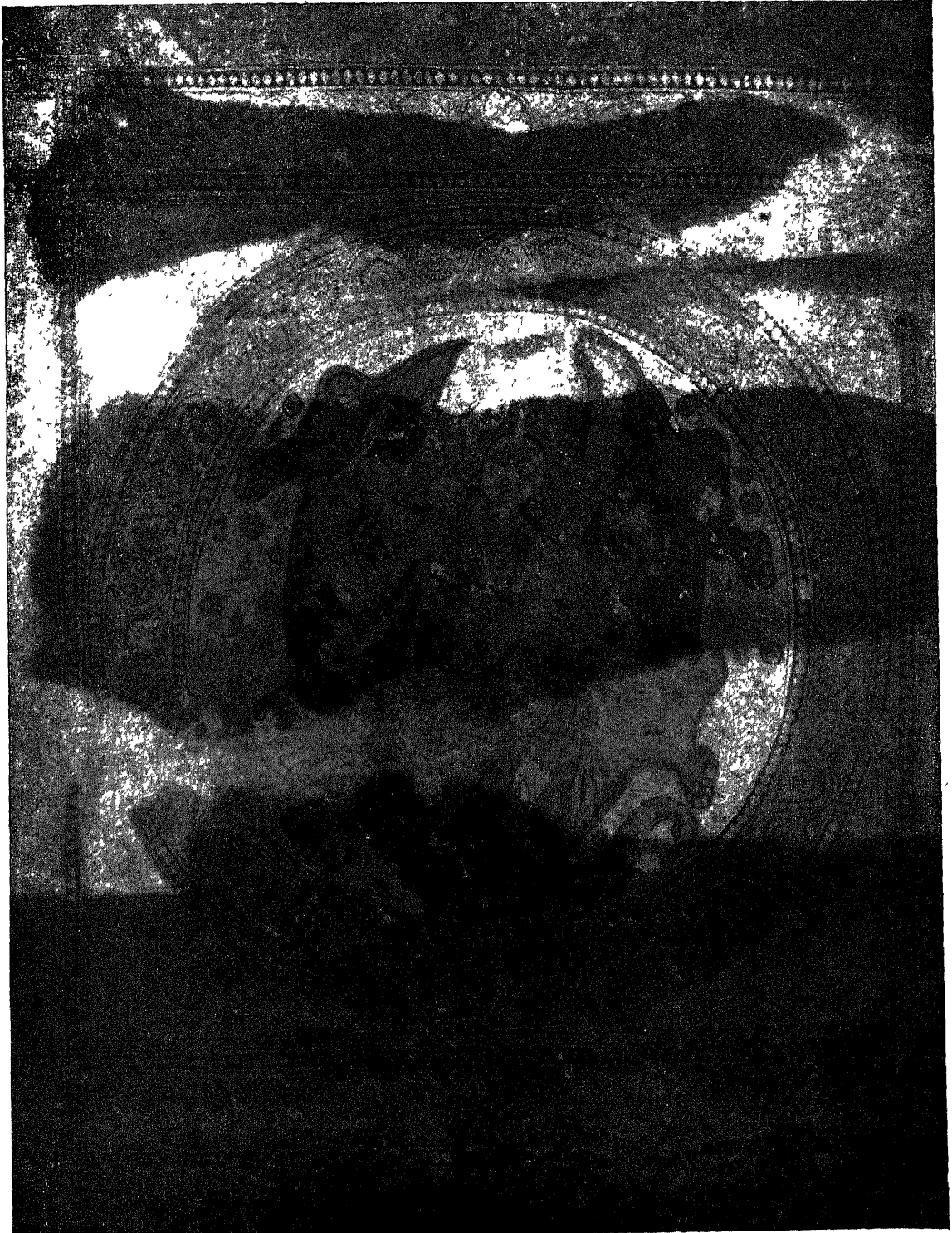
BACK VIEW OF GOMATA, GOMATAGIRI (p 40)

Mysore Archaeological Survey]



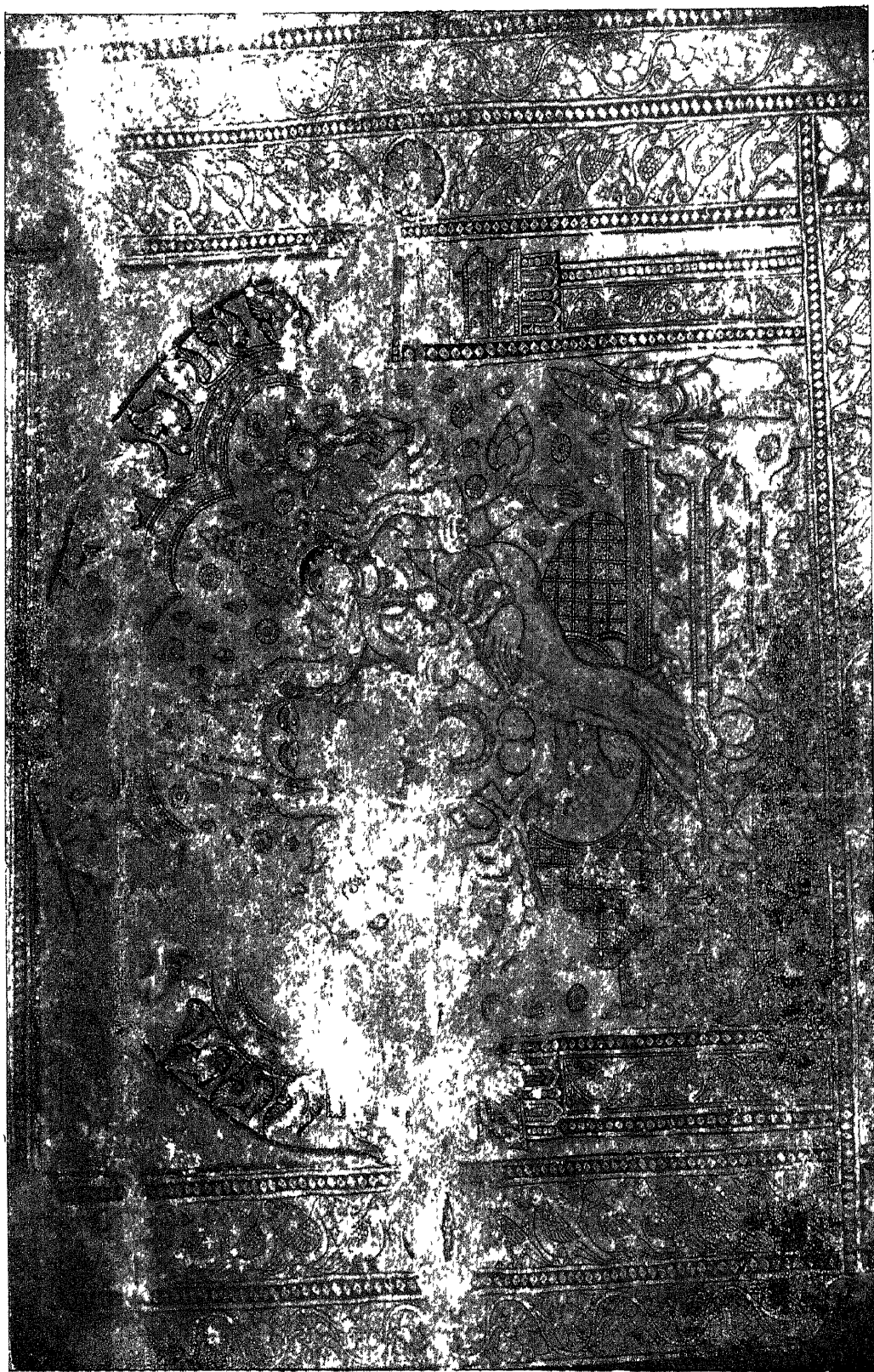
GOMATA AT GOMATAGIRI (WITH OLD CANOPY) (p. 49)

Mysore Archaeological Survey]

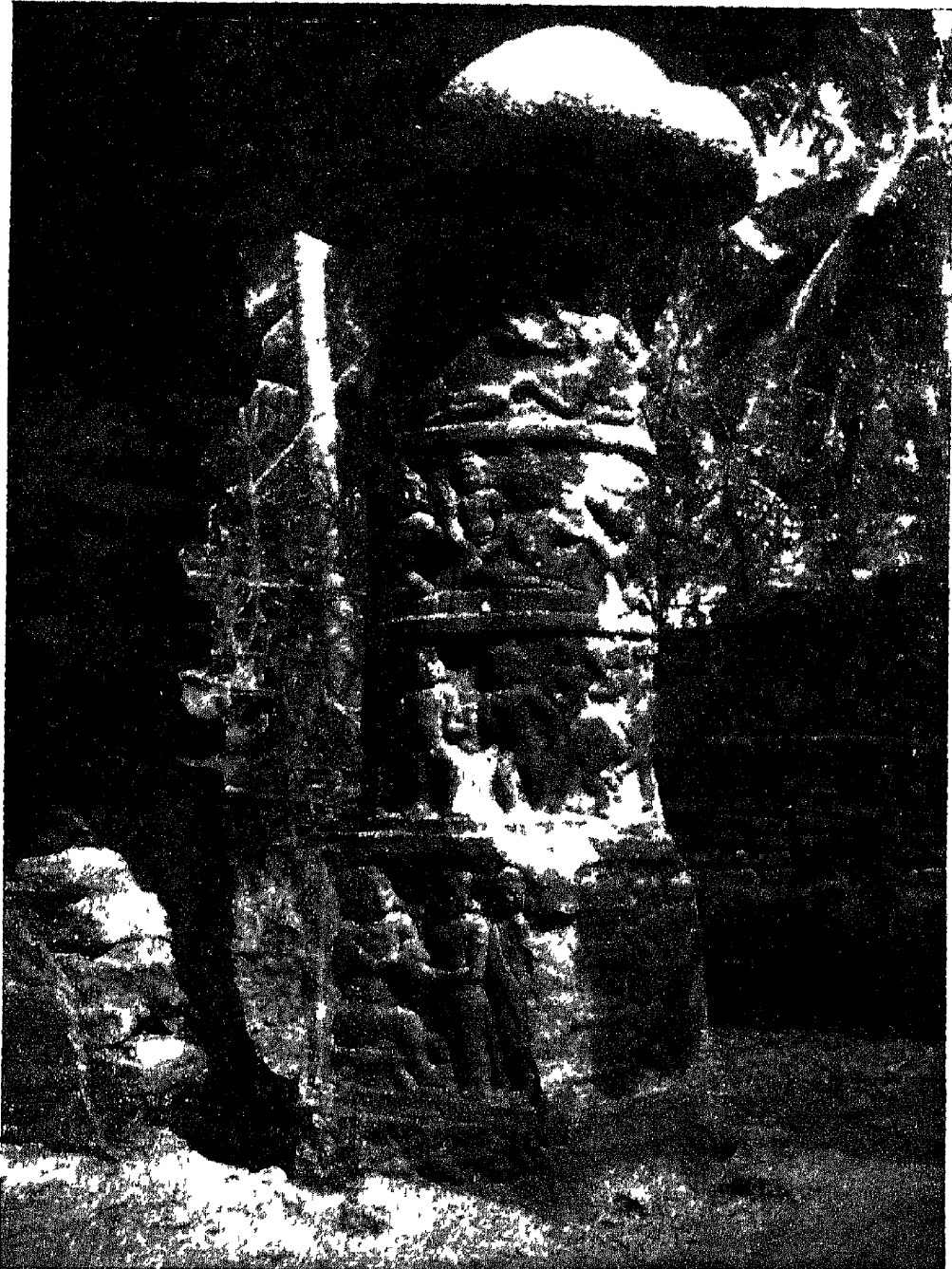


¹ GAJASURAMARDANA, CEILING PAINTING, DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. 41).

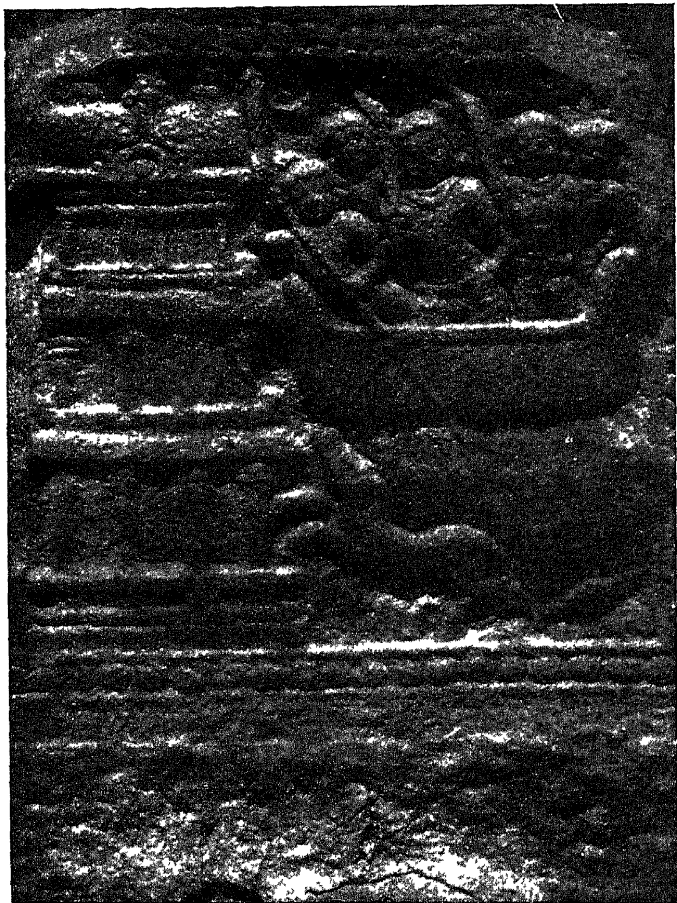
Mysore Archaeological Survey]



LAKSHMINARAYANA, CEILING PAINTING IN DIVYALINGESVARA TEMPLE, HARADANAHALLI (p. '41).



PILLAR OF THE NANDI MANTAP, ARKESVARA TEMPLE, HALE-ALUR
(p. 42)



WARRIORS SAILING IN A BOAT, ON THE CUBICAL FACE OF A PILLAR,
ARKESVARA TEMPLE, HALE-ALUR (p. 42).

Mysore Archaeological Survey]



MUSICIANS ARKESVARA TEMPLE, HALE-ALUR (p. 42).

Mysore Archaeological Survey]

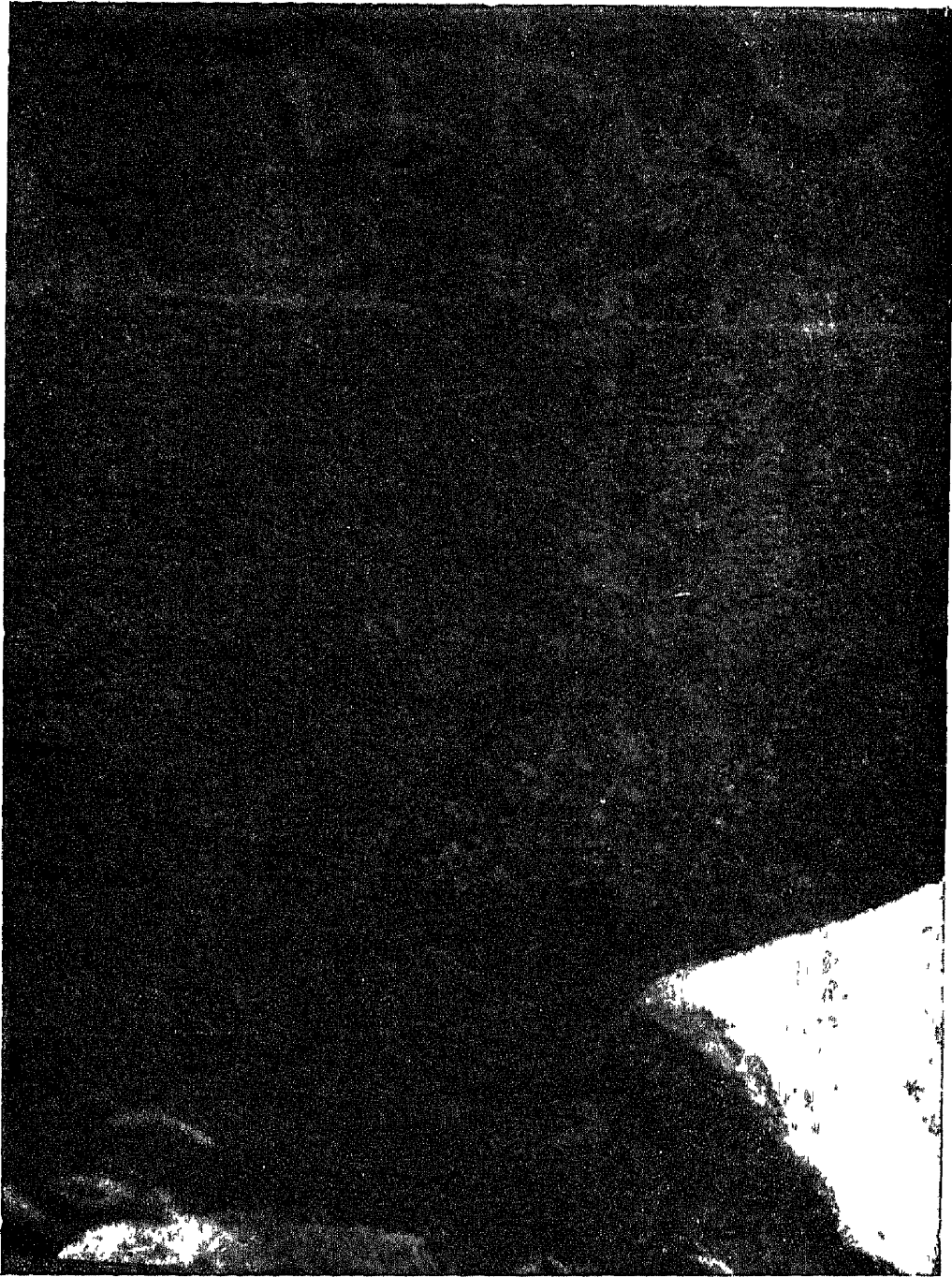


MUSICIANS. ARKESVARA TEMPLE, HALE-ALUR (p. 42).

Mysore Archæological Survey]

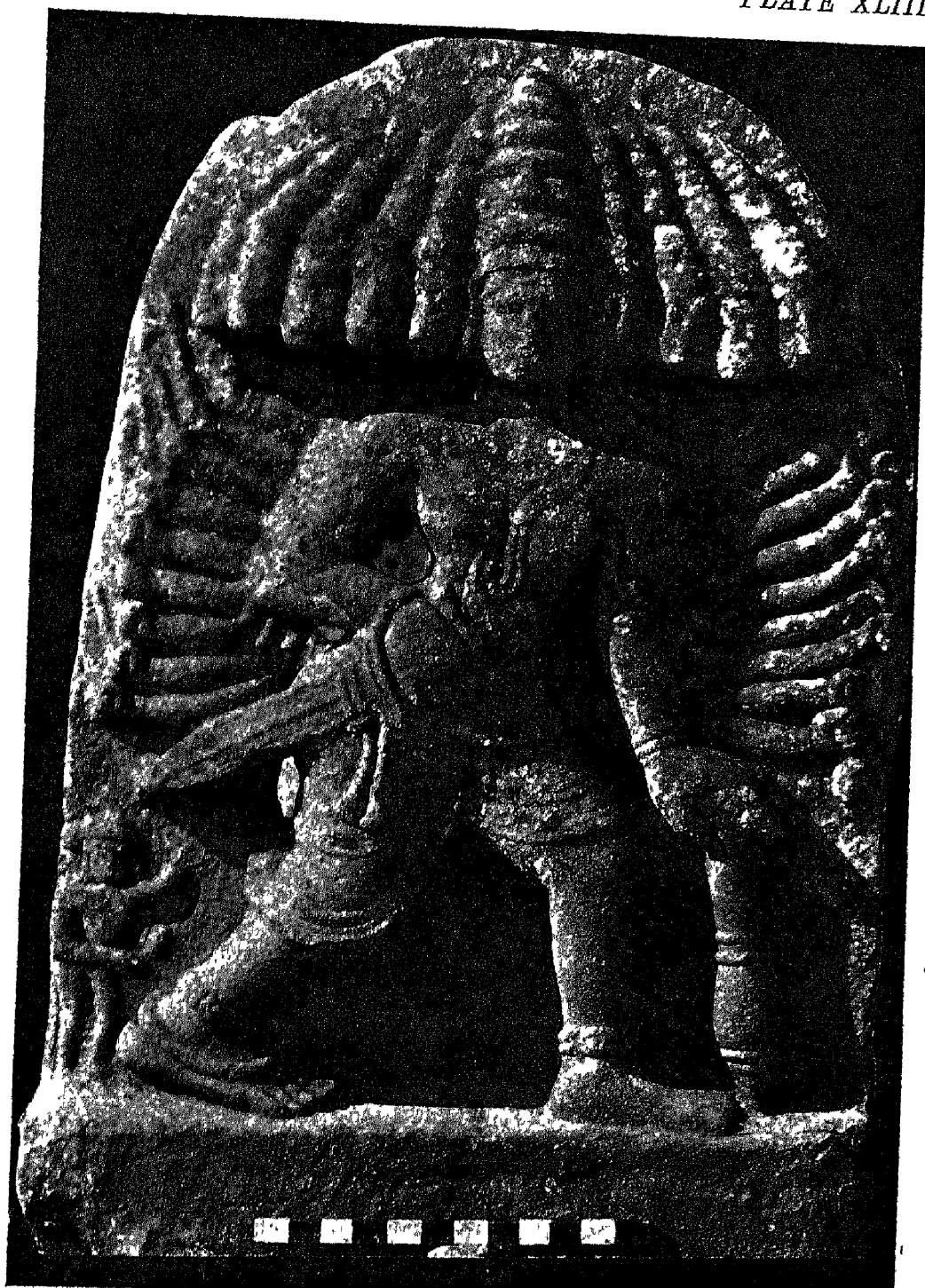


CENTRAL CEILING, ARKESVARA TEMPLE, HALE ALUR, (p. 42)



INSCRIPTION STONE, HALE-ALUR (p 42)

Mysore Archæological Survey]

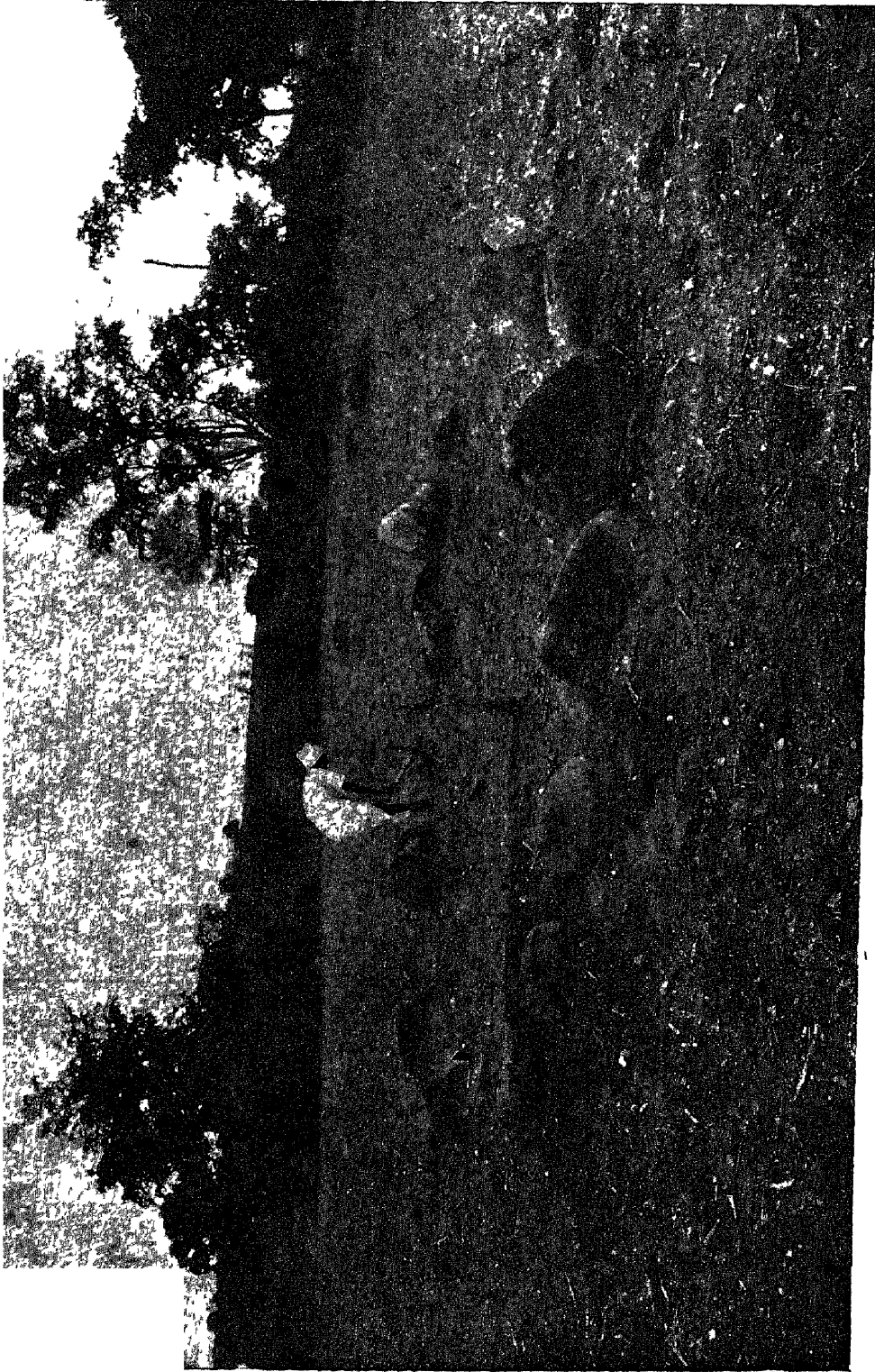


NAVANA IMAGE AT BYADAMALALU (P 48)

Mysore Archaeological Survey]

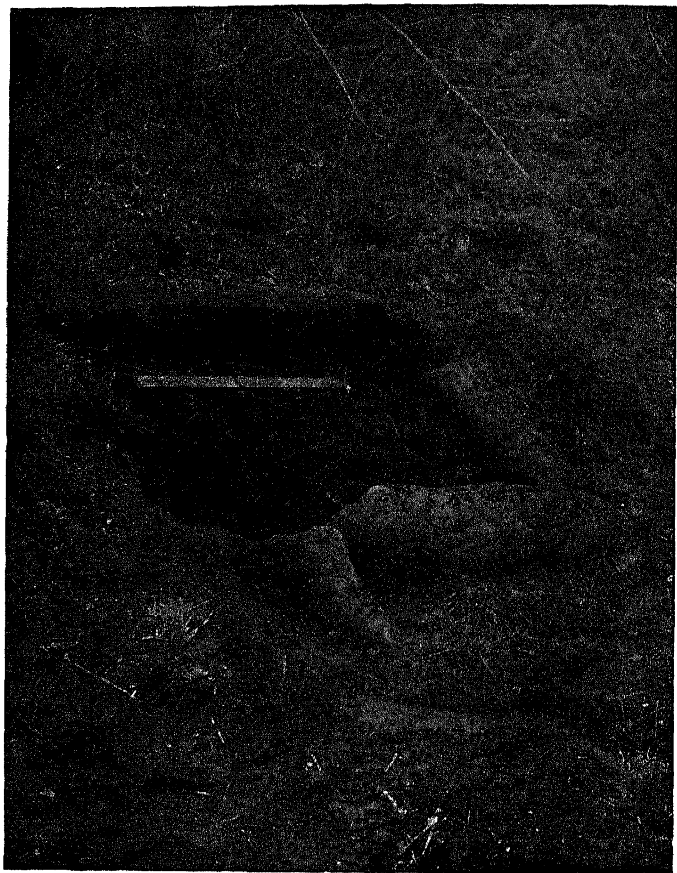


VIRAGAL, BYADAMALALU (p 43)



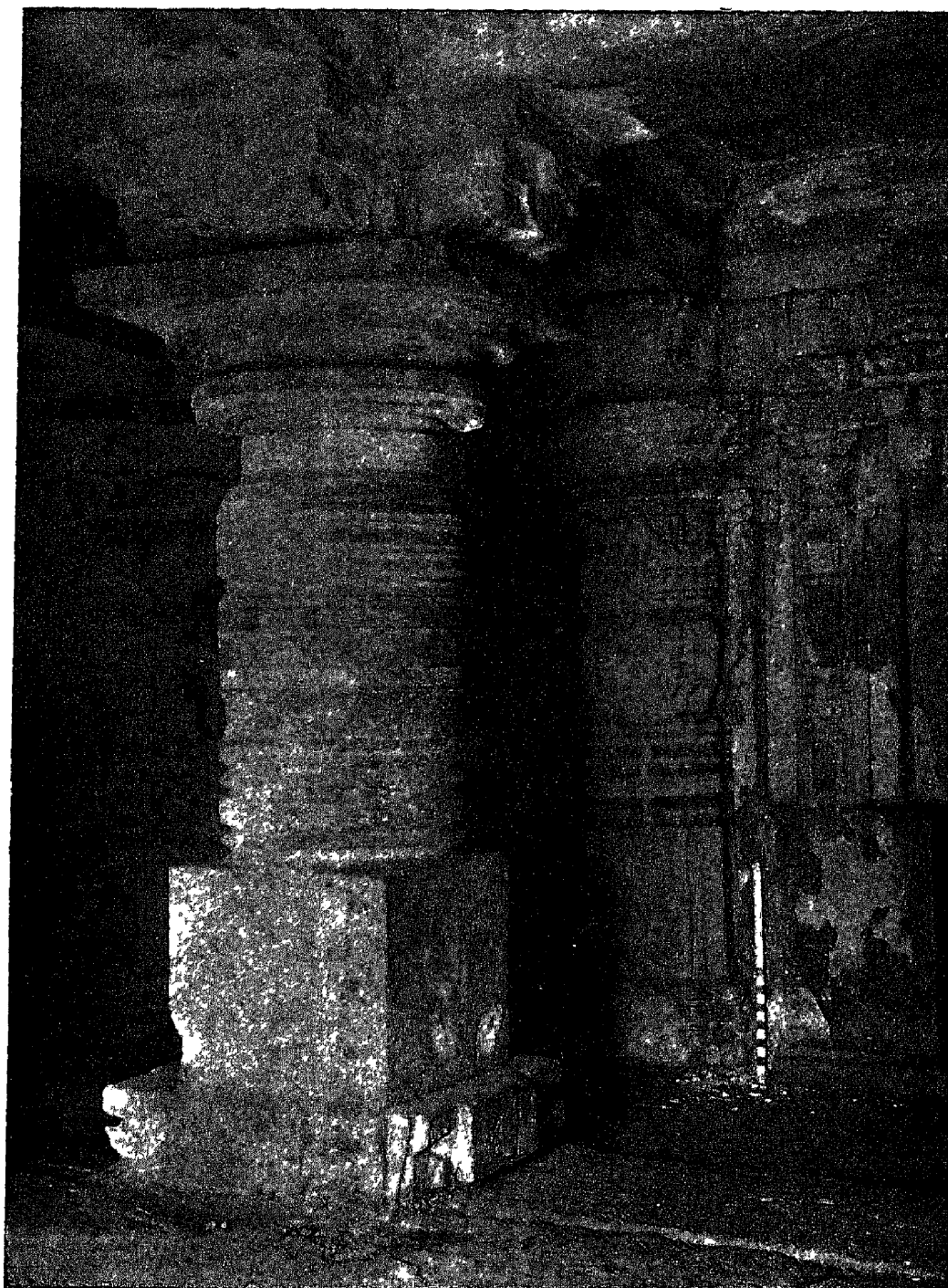
STONE CIRCLE OF A MEGALITH, ARAKALAVADI-NARASIMAN, AIA, CHAMARAJANAGAR TALUK, (p 43)

Mysore Archaeological Survey.



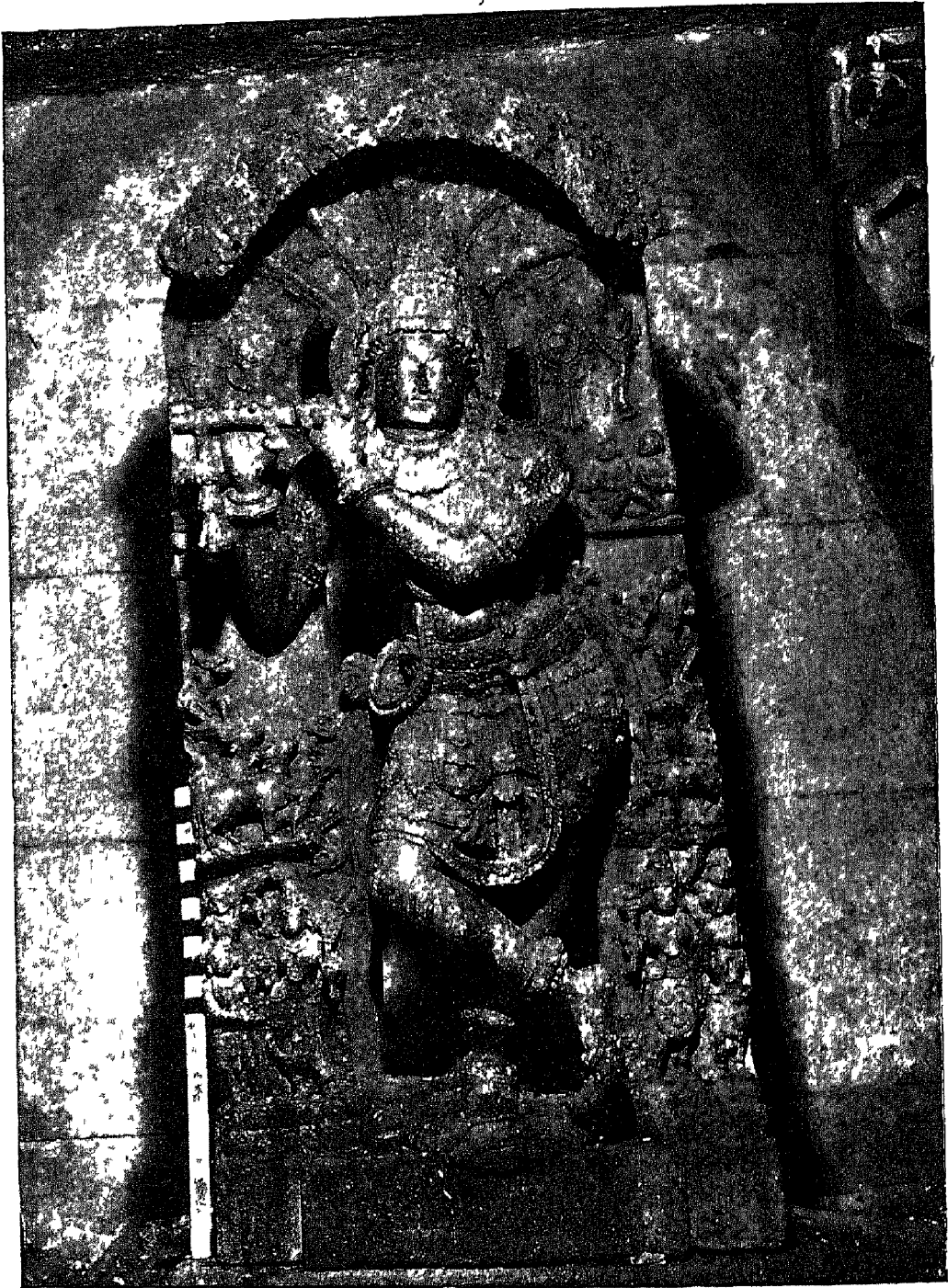
CIST DISTURBED, NARASAMANGALA, (p. 43).

[Mysore Archaeological Survey]



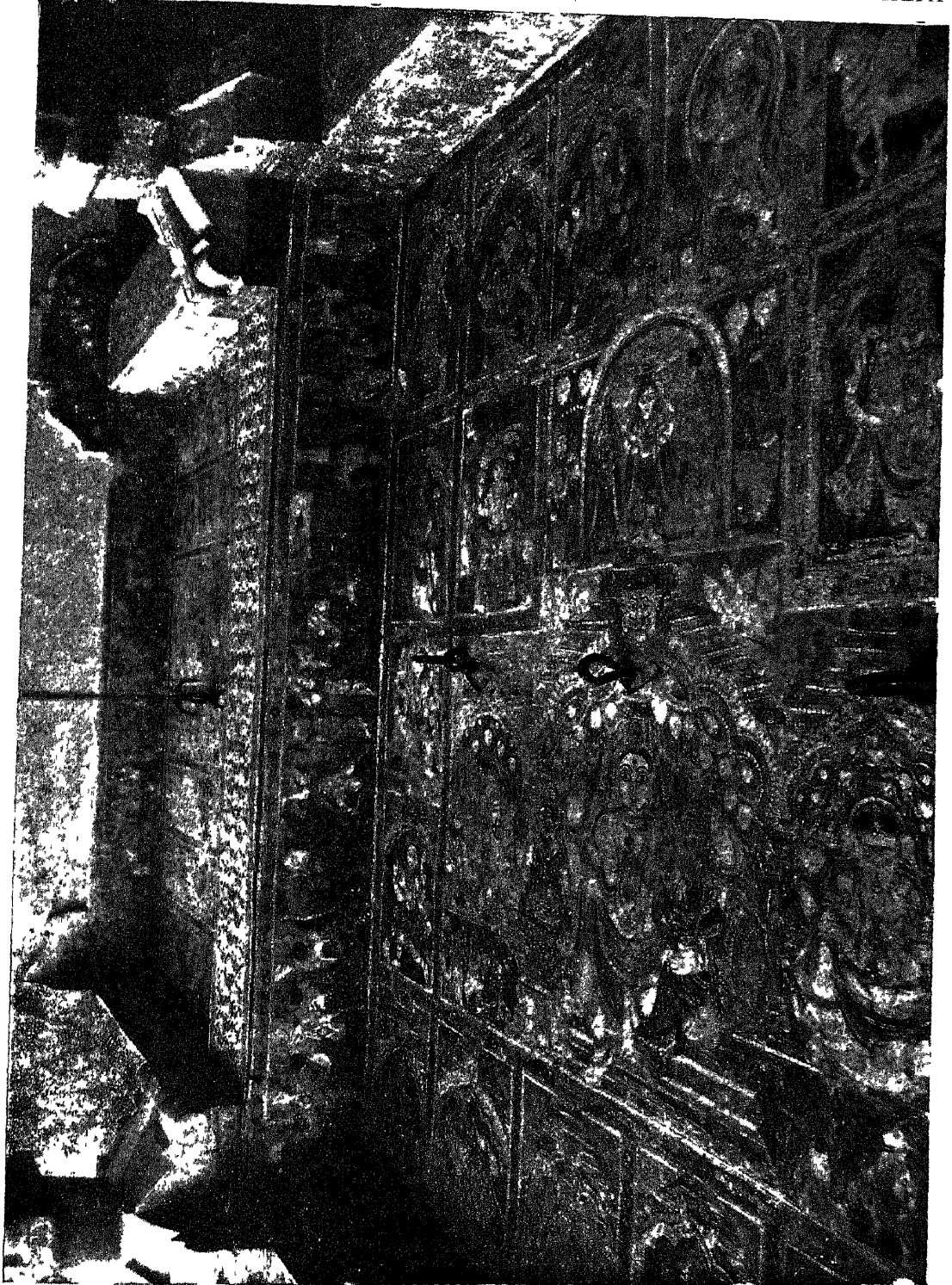
PILLAR, VENUGOPALA TEMPLE, GOPALA (p 44).

Mysore Archaeological Survey]



VENUGOPALA, VENUGOPALA TEMPLE, GOPALA (p 44).

Mysore Archaeological Survey]



CEILING PAINTING, NARASIMHA TEMPLE, SIBI. (p. 15).

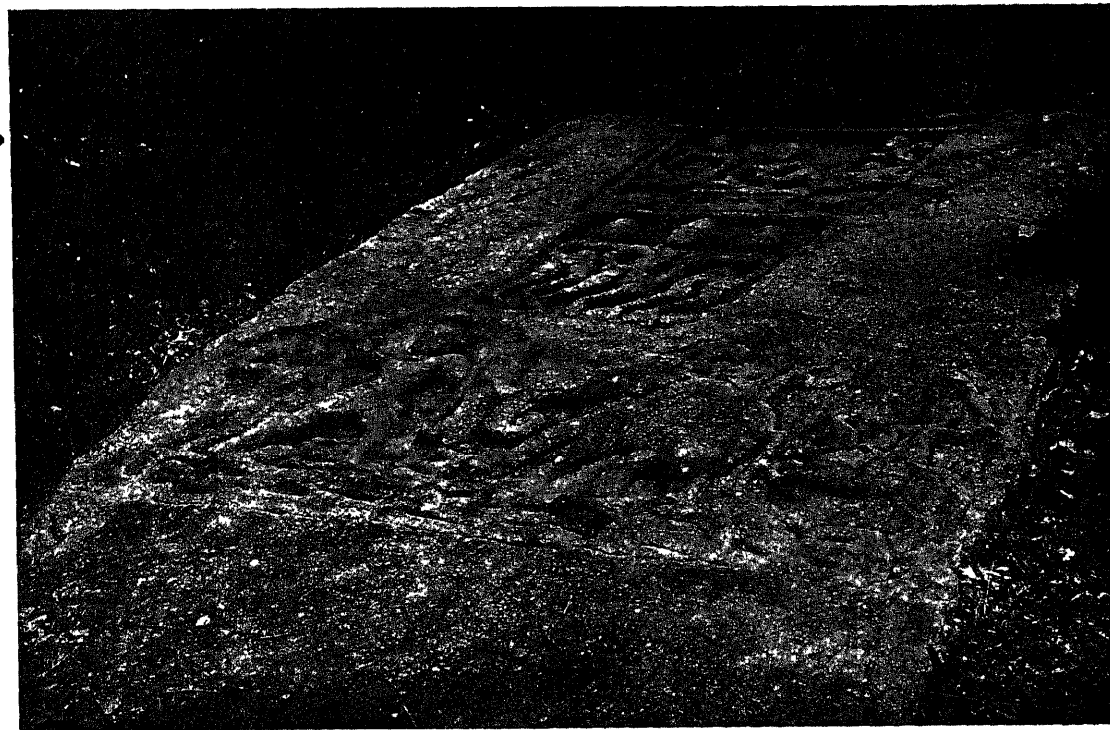
Mysore Archaeological Survey]



CEILING PAINTING, NARASIMHA TEMPLE, SIBI (p. 45).



GROUP OF VIRAGALS FROM HIREGUNDAGAL, (p. 45).



VIRAGAL FROM HIREGUNDAGAL, (p. 45).



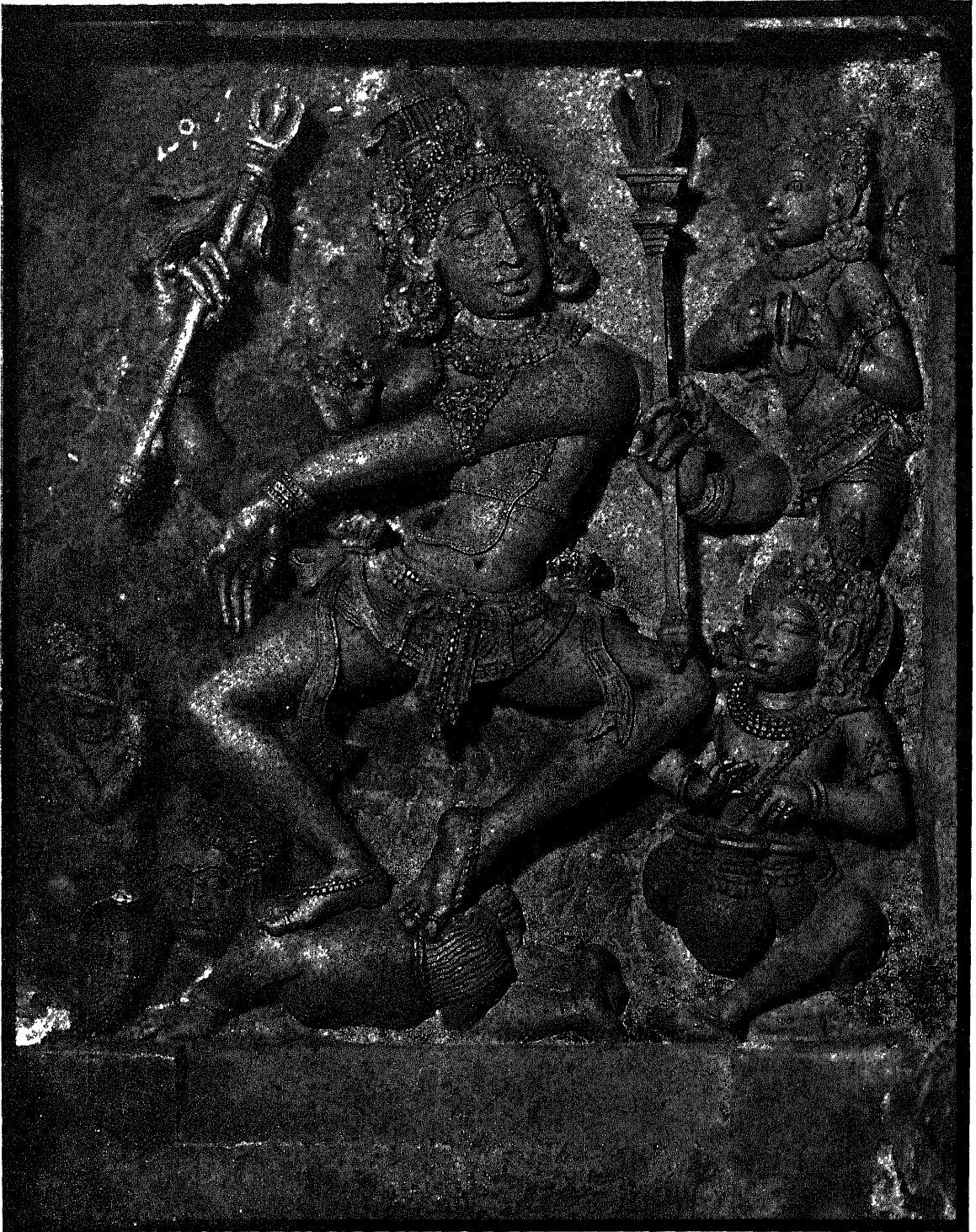
VIRAGAL FROM HIREGUNDAGAL (p 45)



VIRAGAL FROM HIREGUNDAGAL (p 45).



CENTRAL CEILING IN NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p 46).



NATARAJA IN CENTRAL CEILING OF NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p 46)



MAHISHASURAMARDHINI, A SCULPTURE FROM HALEBID (p. 47).
Mysore Archaeological Survey]



RAMA DELIVERING RING TO HANUMAN, SCULPTURES FROM
HALEBID (p. 47)



RAVANA PERFORMING HOMA, SCULPTURE FROM HALEBID.
(p. 47).



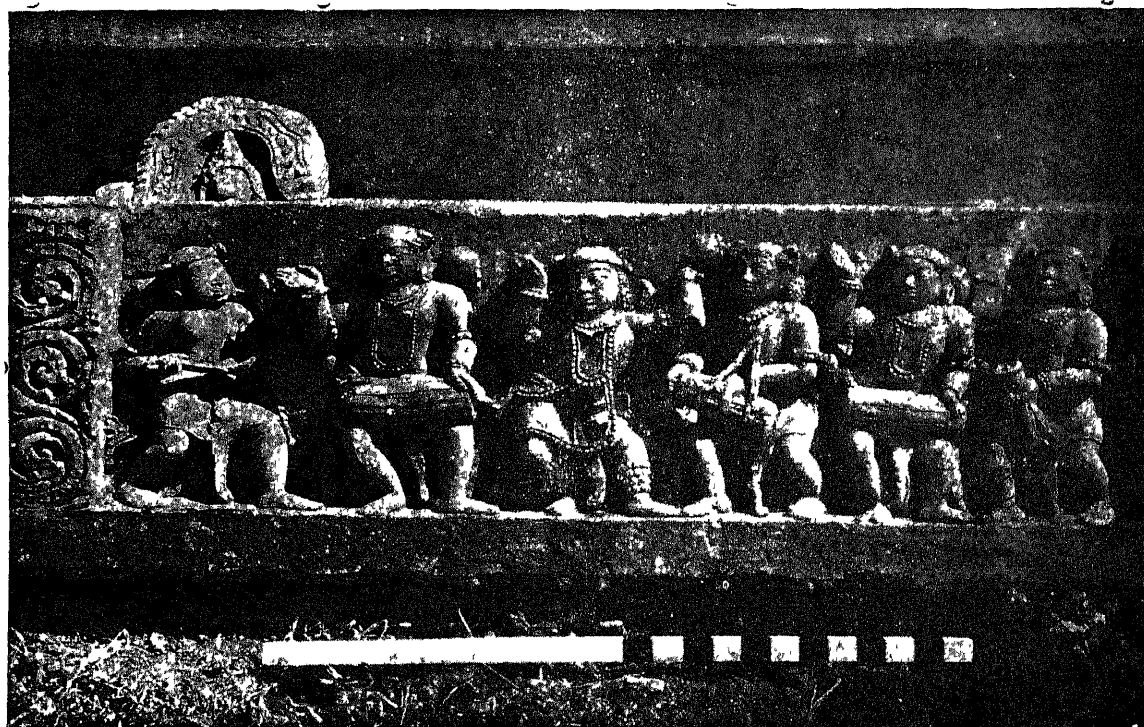
MONKEYS FIGHTING RAVANA, SCULPTURE FROM HALEBID,
(p. 48)



A BULL NEAR THE TANK, HALEBID (p. 48).



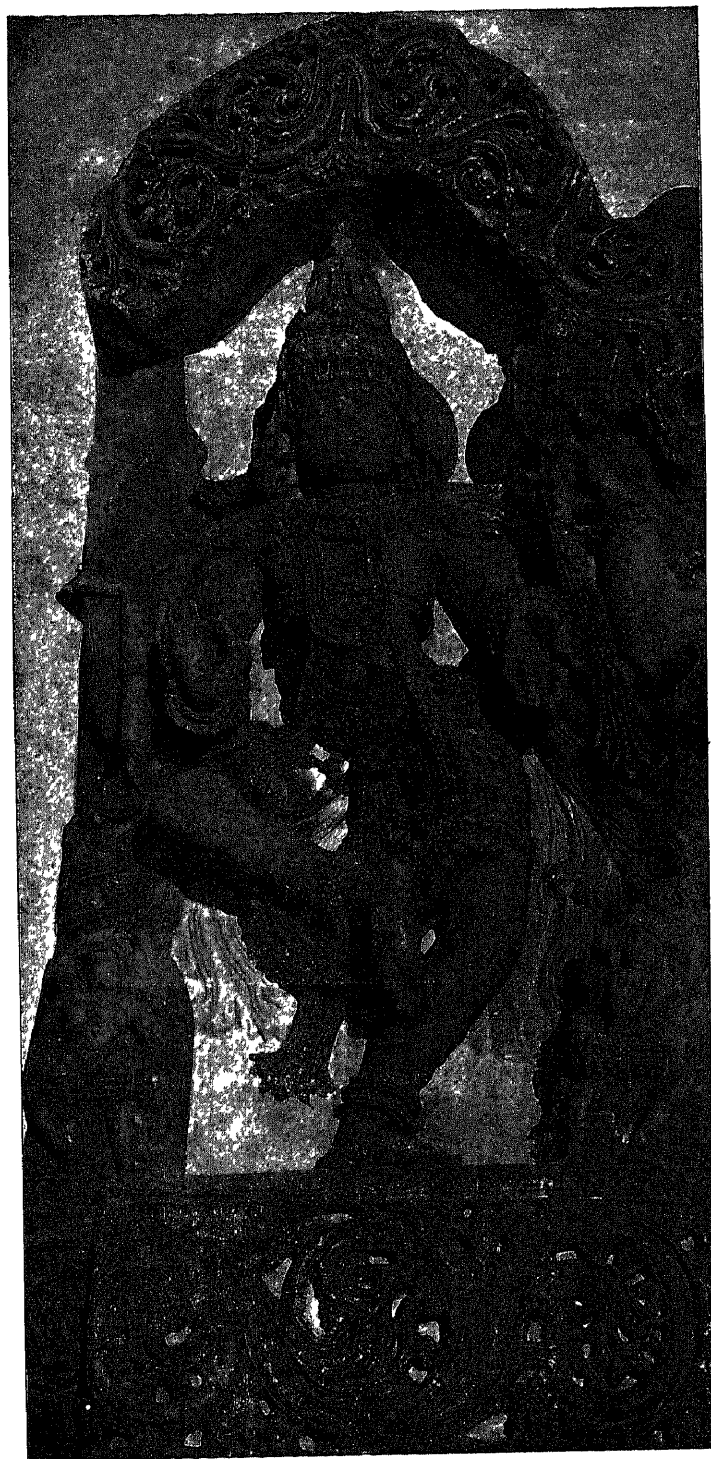
1. HANUMAN CAPTURED BY INDRAJIT, STRAY SCULPTURE FROM HALEBID (p. 48).



2 EPISODE FROM YAKSHAGANA, HALEBID (p. 48).



CYMBALIST, A STRAY SCULPTURE FROM HALEBID, (p. 48).
Mysore Archaeological Survey]

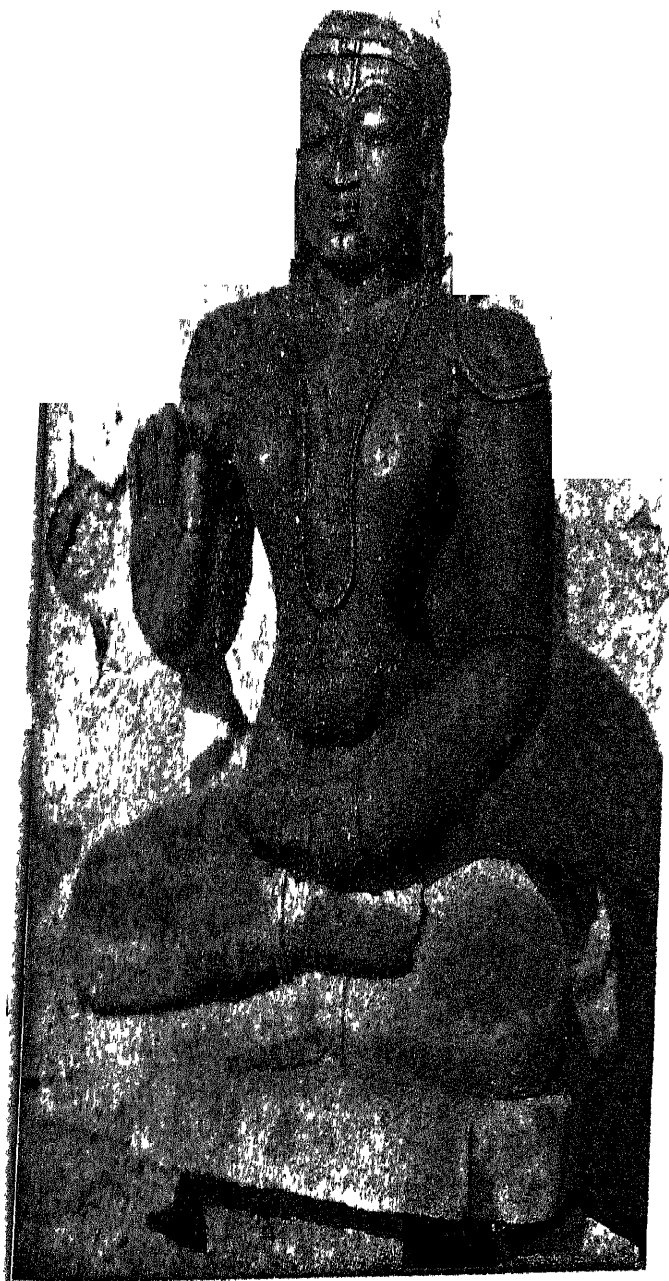


DANCING SIVA, SCULPTURE FROM HALEBID, (p. 48).

Mysore Archæological Survey]



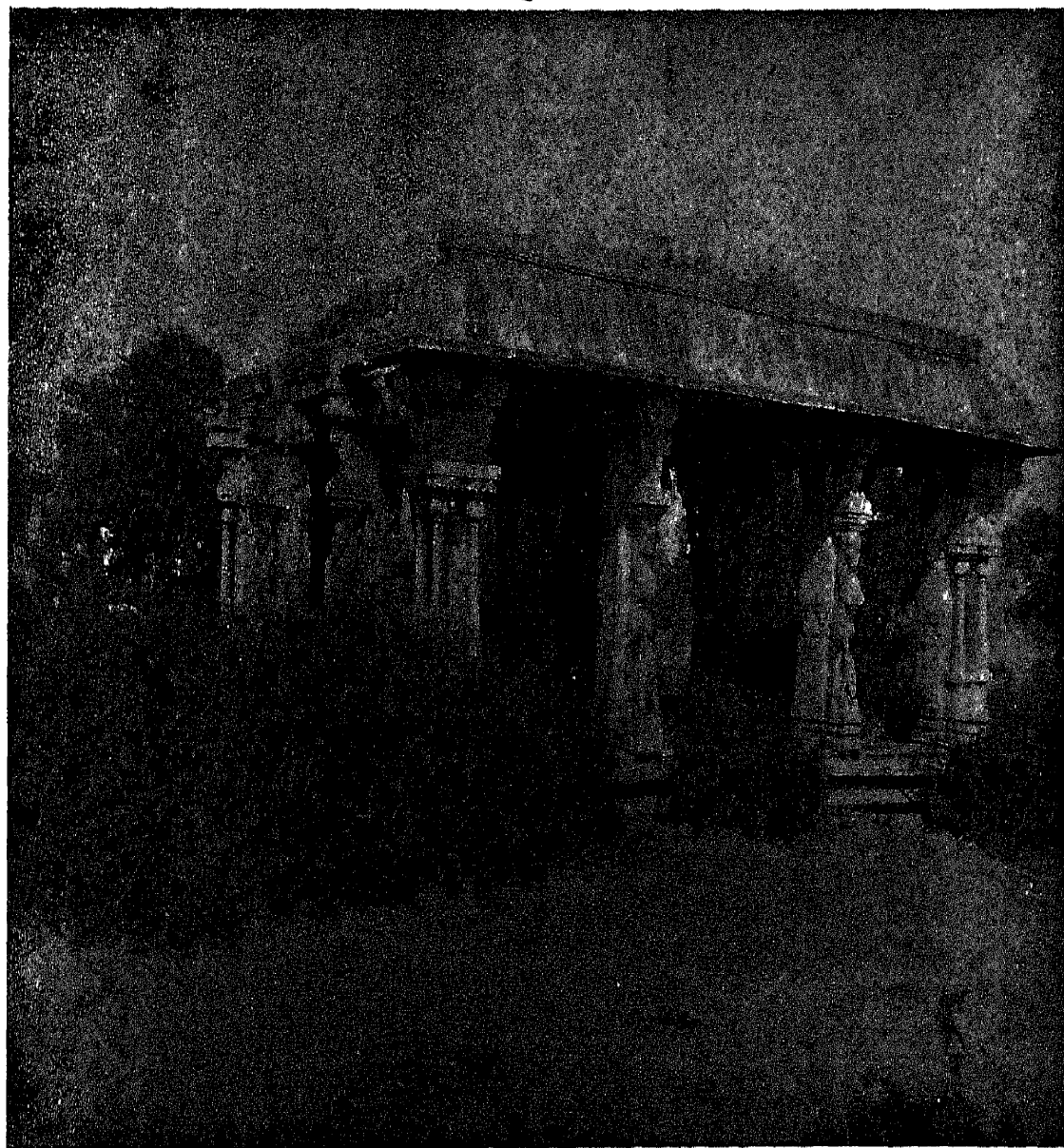
SCULPTURE FROM HALEBID,
(p. 48).



(1) FIGURE OF ALVAR, SRIRAMPURA (p. 49).

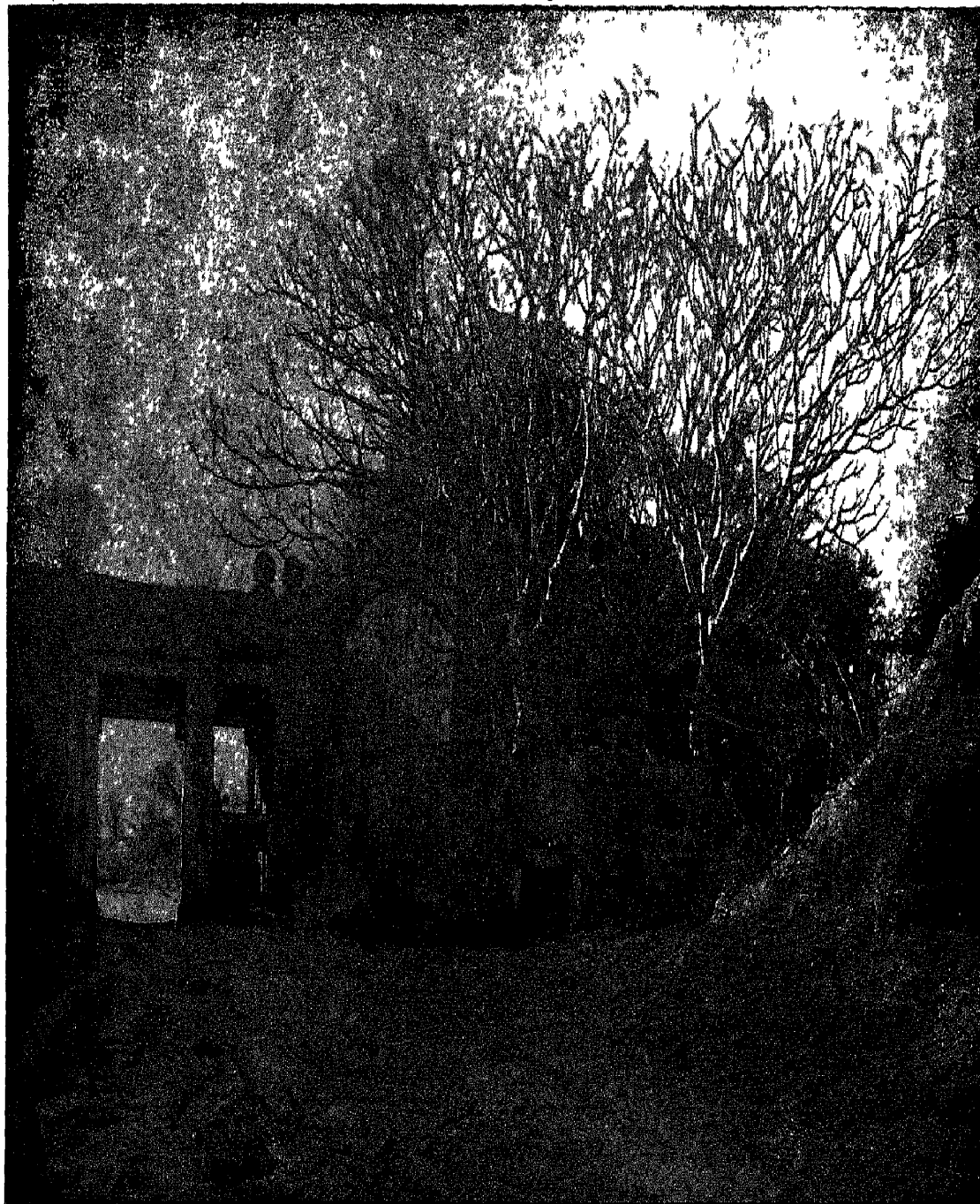


(2) VENUGOPALA FIGURE, SRIRAMPURA
(p. 49).

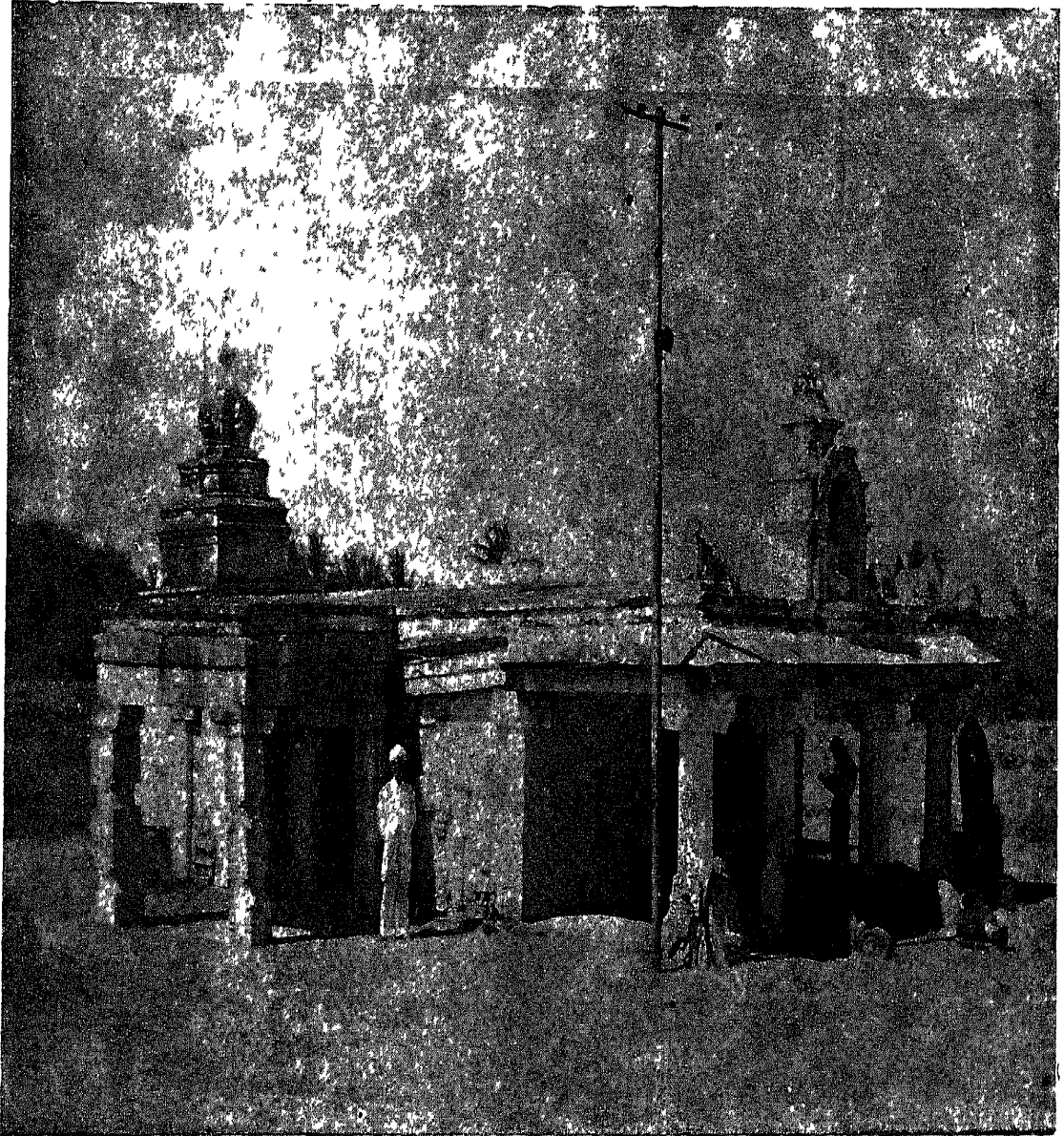


STONE MANTAPA NEAR THE POND, SRIRAMPUR, (p. 49).

Mysore Archaeological Survey]

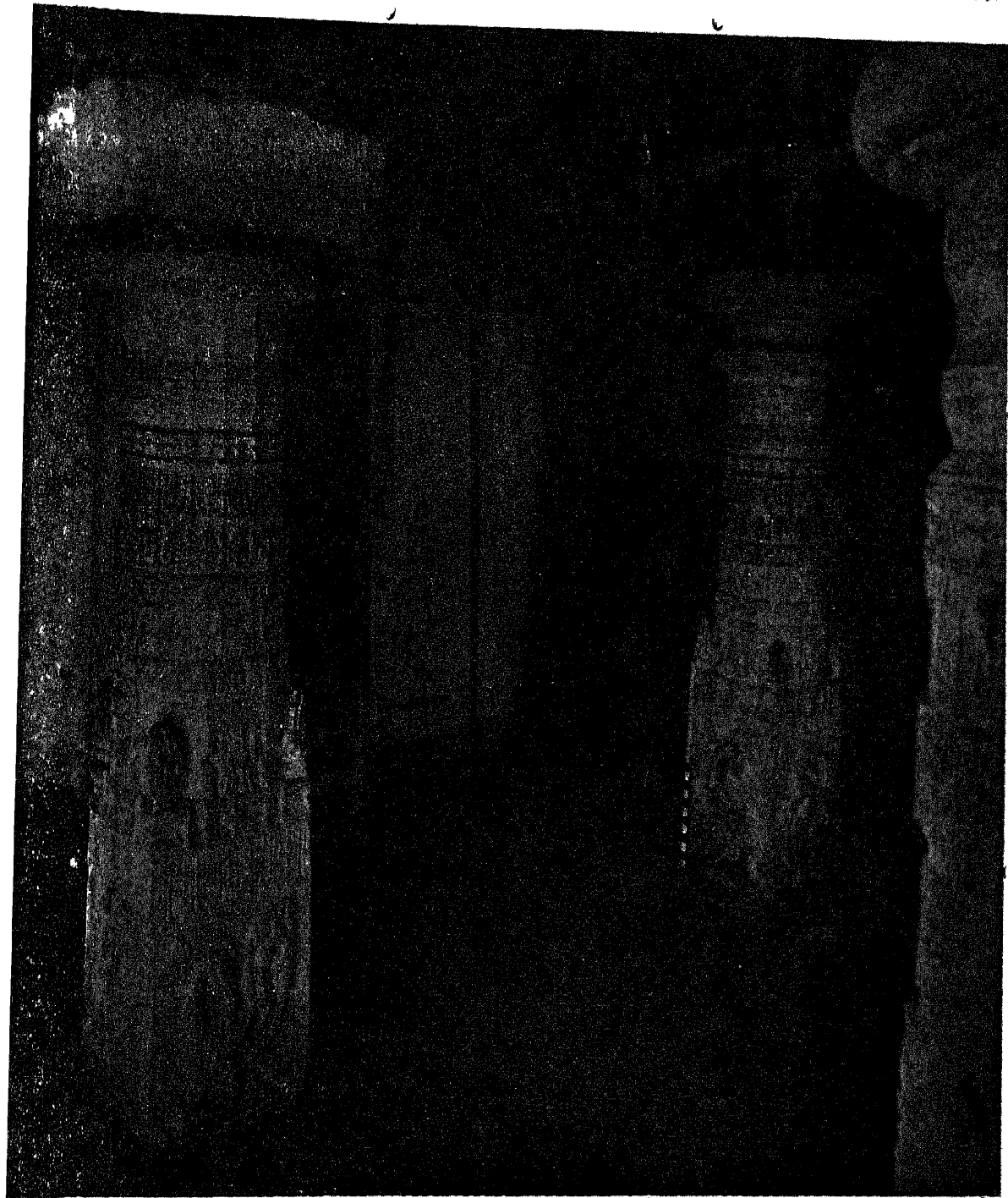


EASTERN GATE WAY OF THE FORT, PERIYAPATNA, (p. 52).

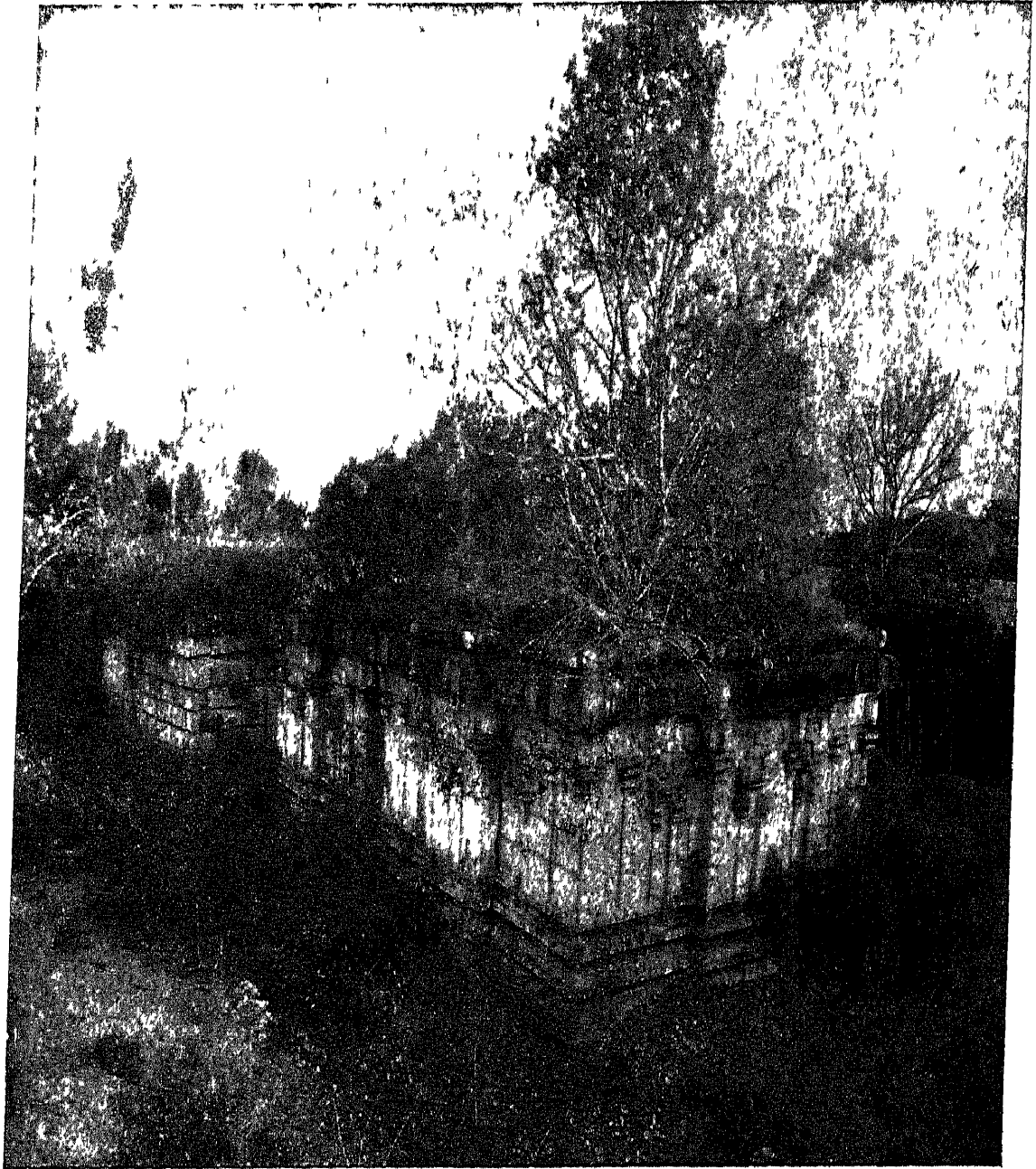


ISVARA TEMPLE, GENERAL VIEW, PERIYAPATNA (p. 52).

Mysore Archæological Survey]

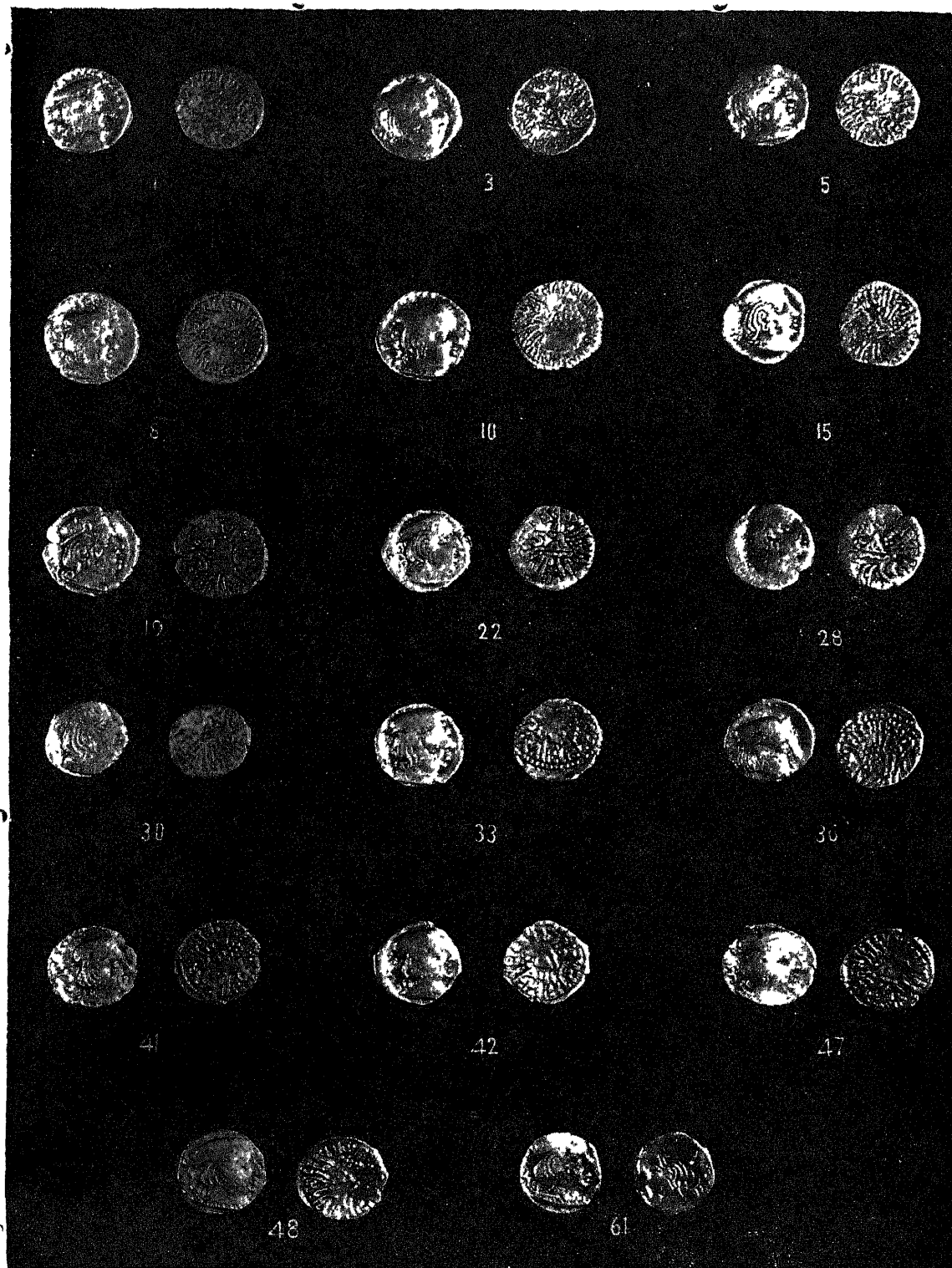


PILLARS IN NAVARANGA, ISVARA TEMPLE, PRITHIPATNA. (p. 52).



VARADARAJA TEMPLE, NORTH-WEST VIEW, PERIYAPATNA, (p. 53).

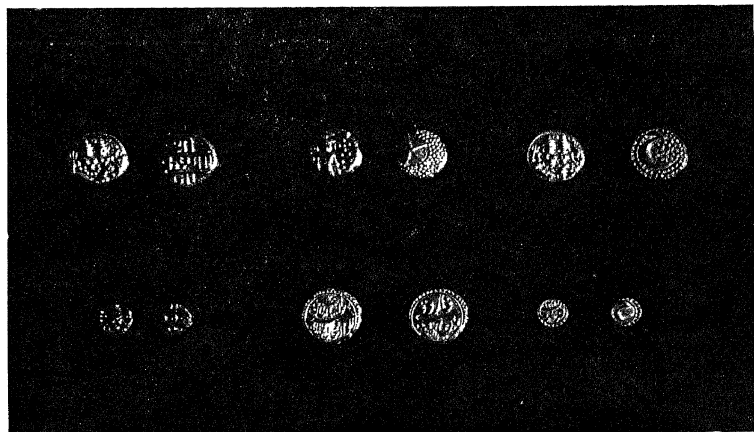
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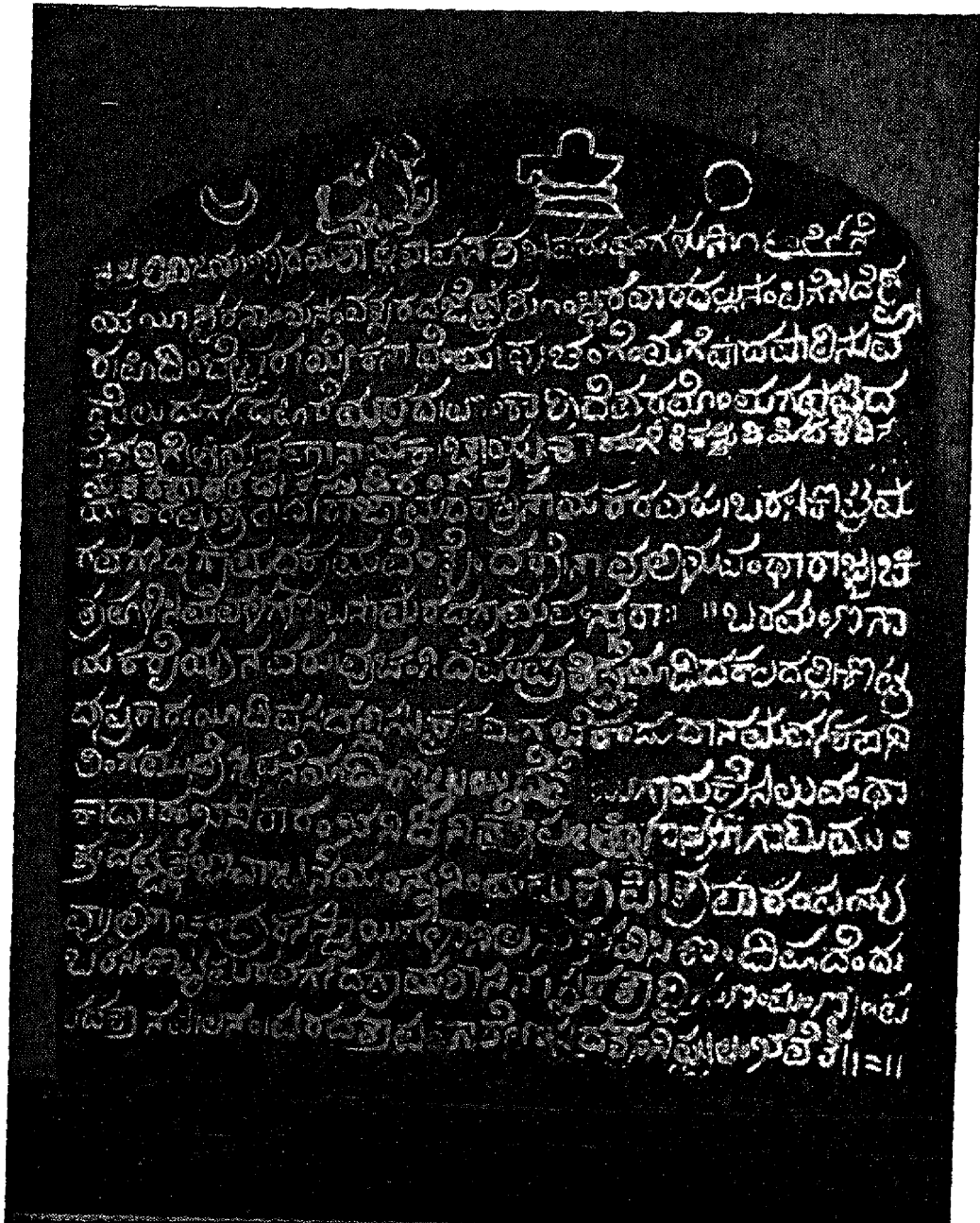
THIRTHAHALLI HOARD, KSHATRAPA COINS (p. 54-60).



SORAB HOARD GOLD COINS, (p 61-62)



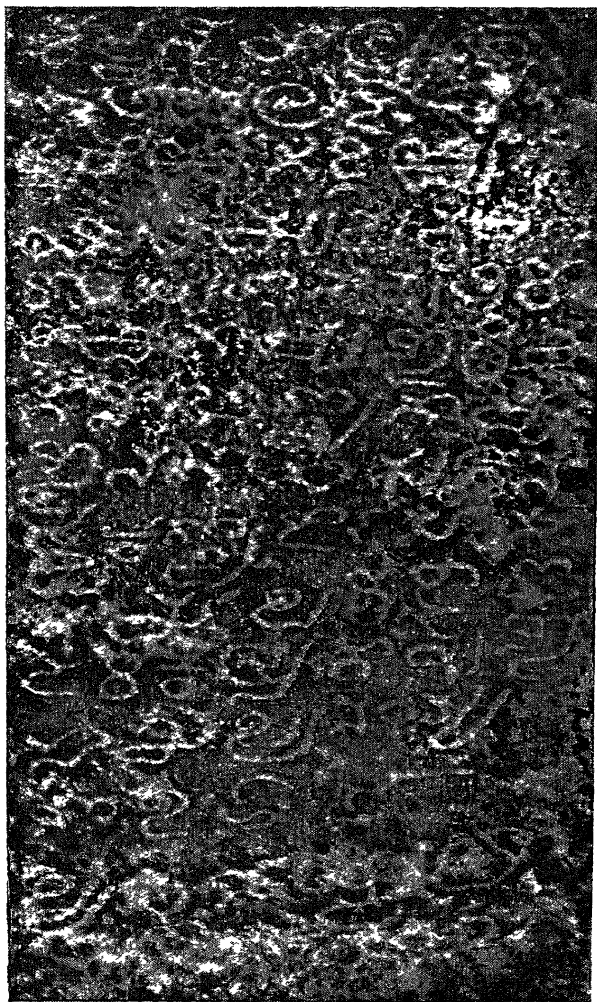
ANAGONDANAHALLI HOARD . GOLD COINS, (p. 62-63).



COPPER PLATE GRANT OF THE CHITRADURGA CHIEF MADAKARI
NAYAKA, (pp. 64-66).



VIRAGAL AT HIRE-MADHURE, (pp. 11-12).

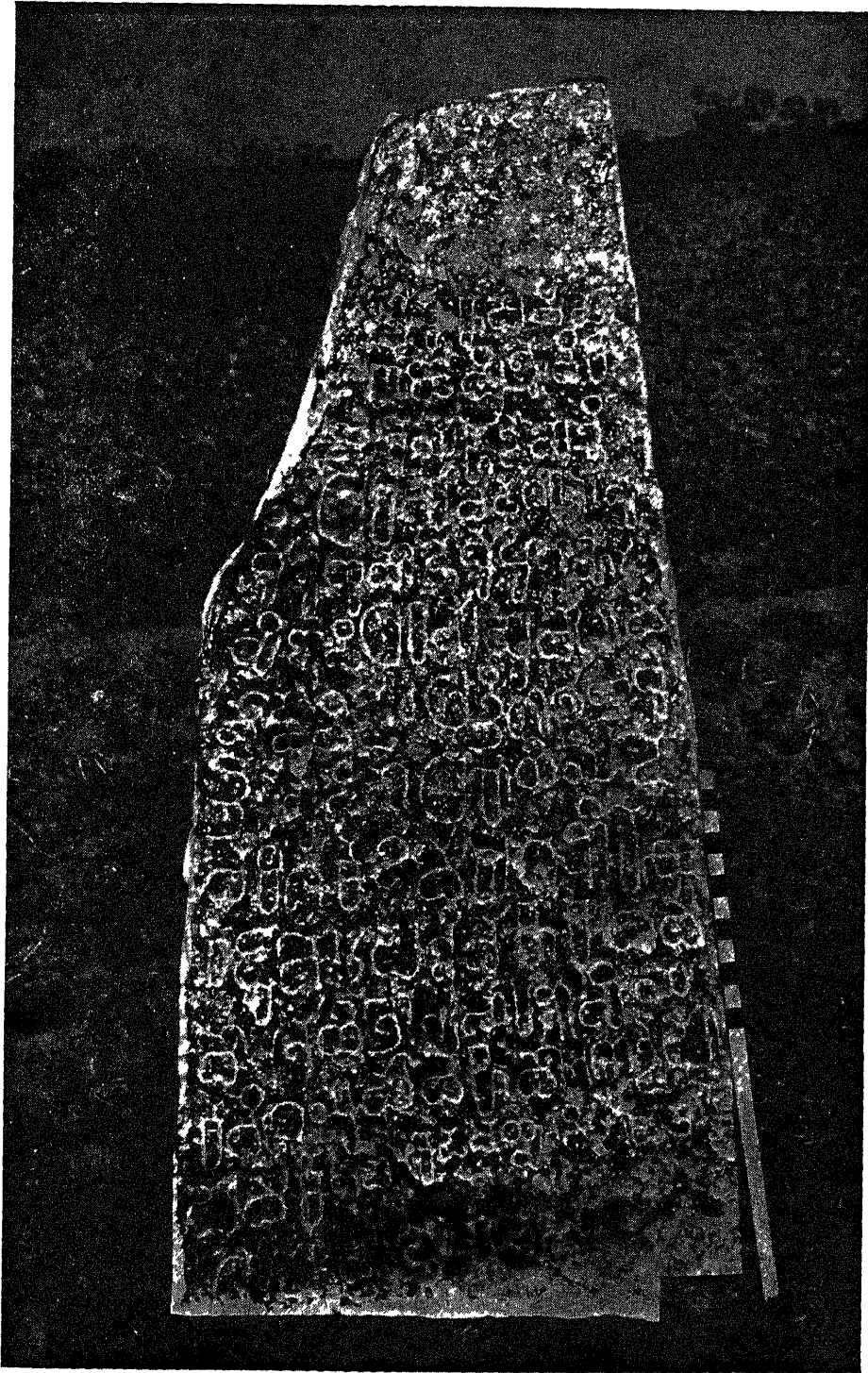


PILLAR INSCRIPTION AT CHIKKA-MADHURE, (pp. 72-74)

Mysore Archæological Survey]

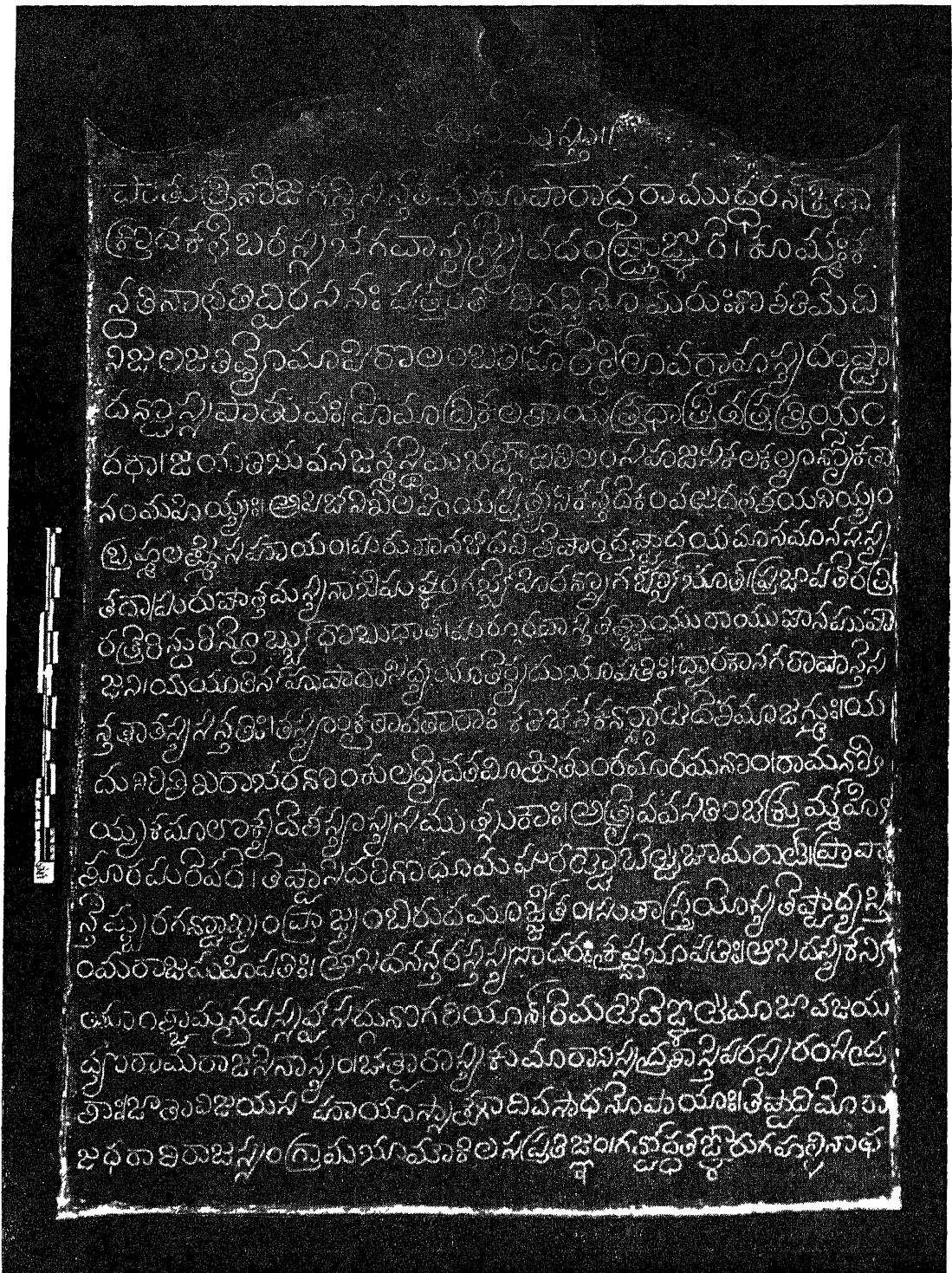


STONE INSCRIPTION AT TIPPUR, (pp. 88-91).

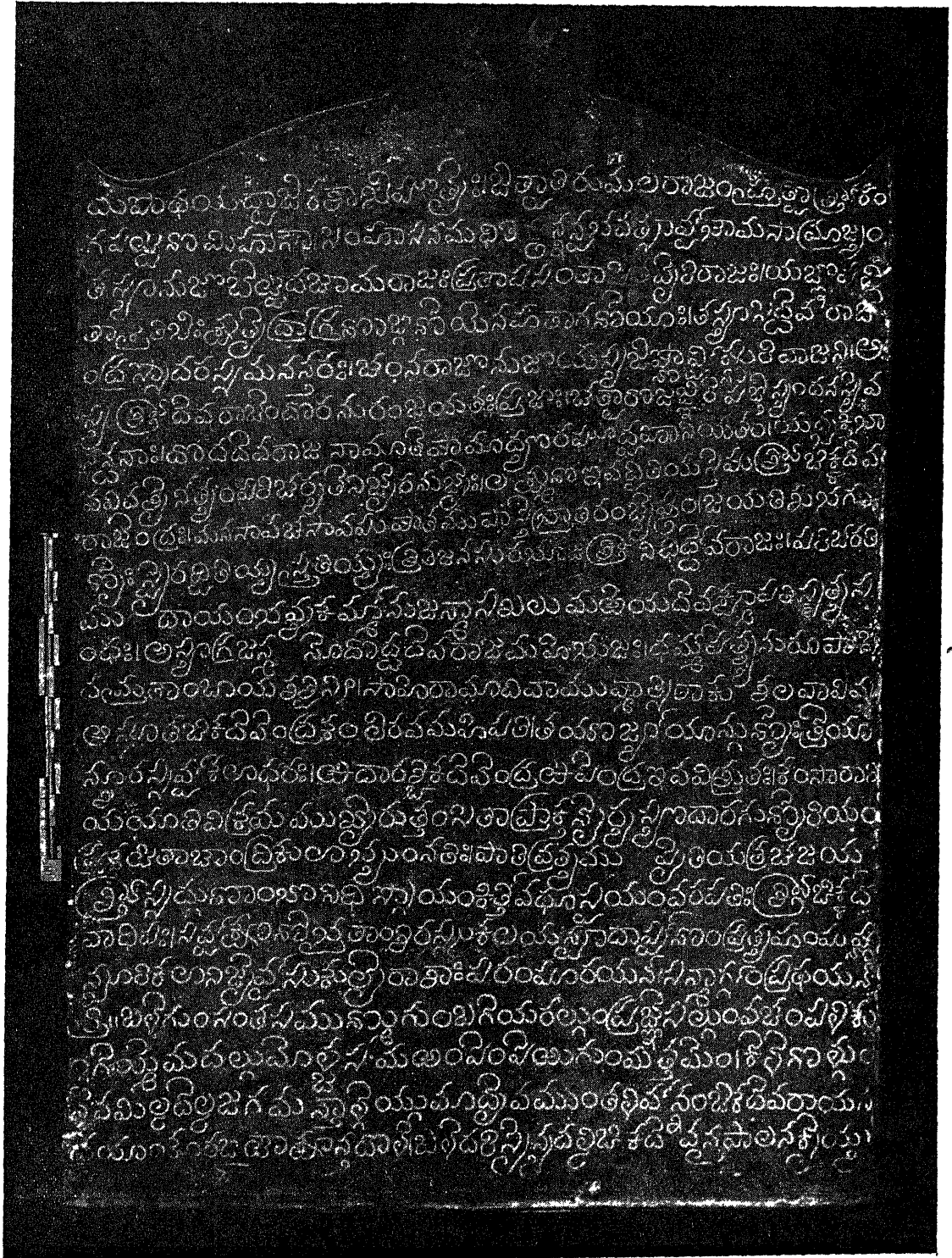


STONE INSCRIPTION OF SRIPURUSHA FROM PURIGALI, (pp. 123-124).

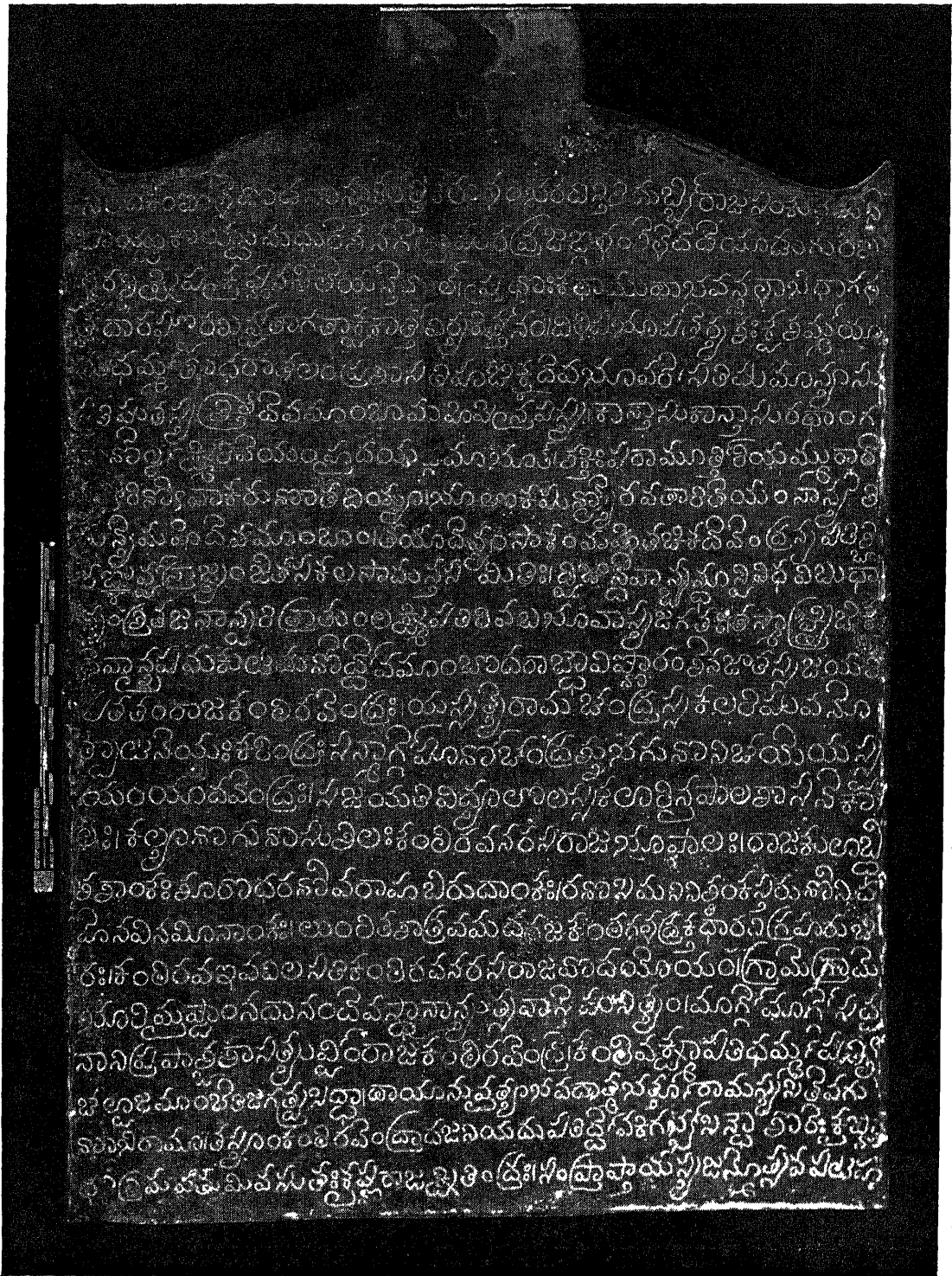
Mysore Archaeological Survey]



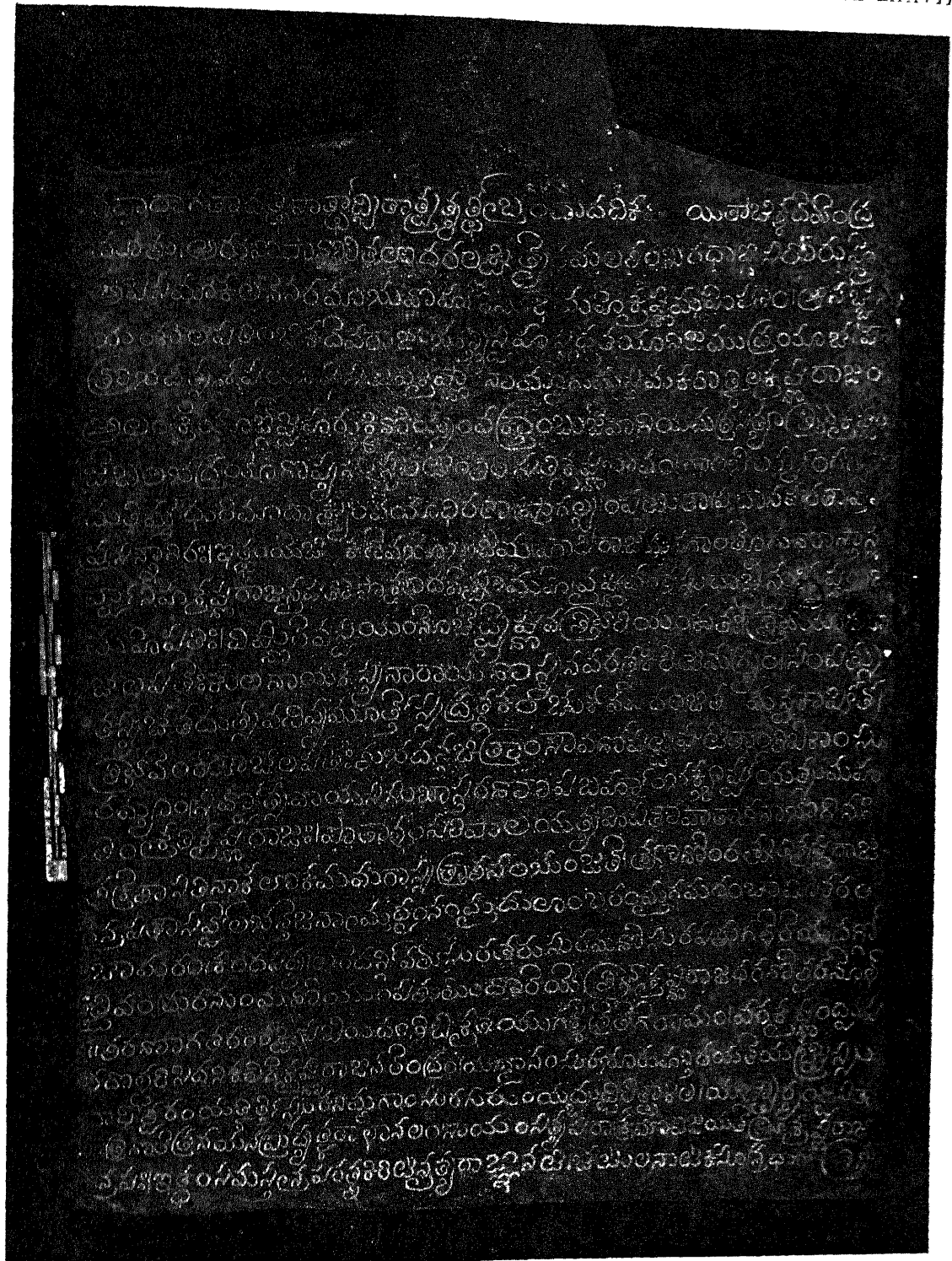
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (p 127-151).



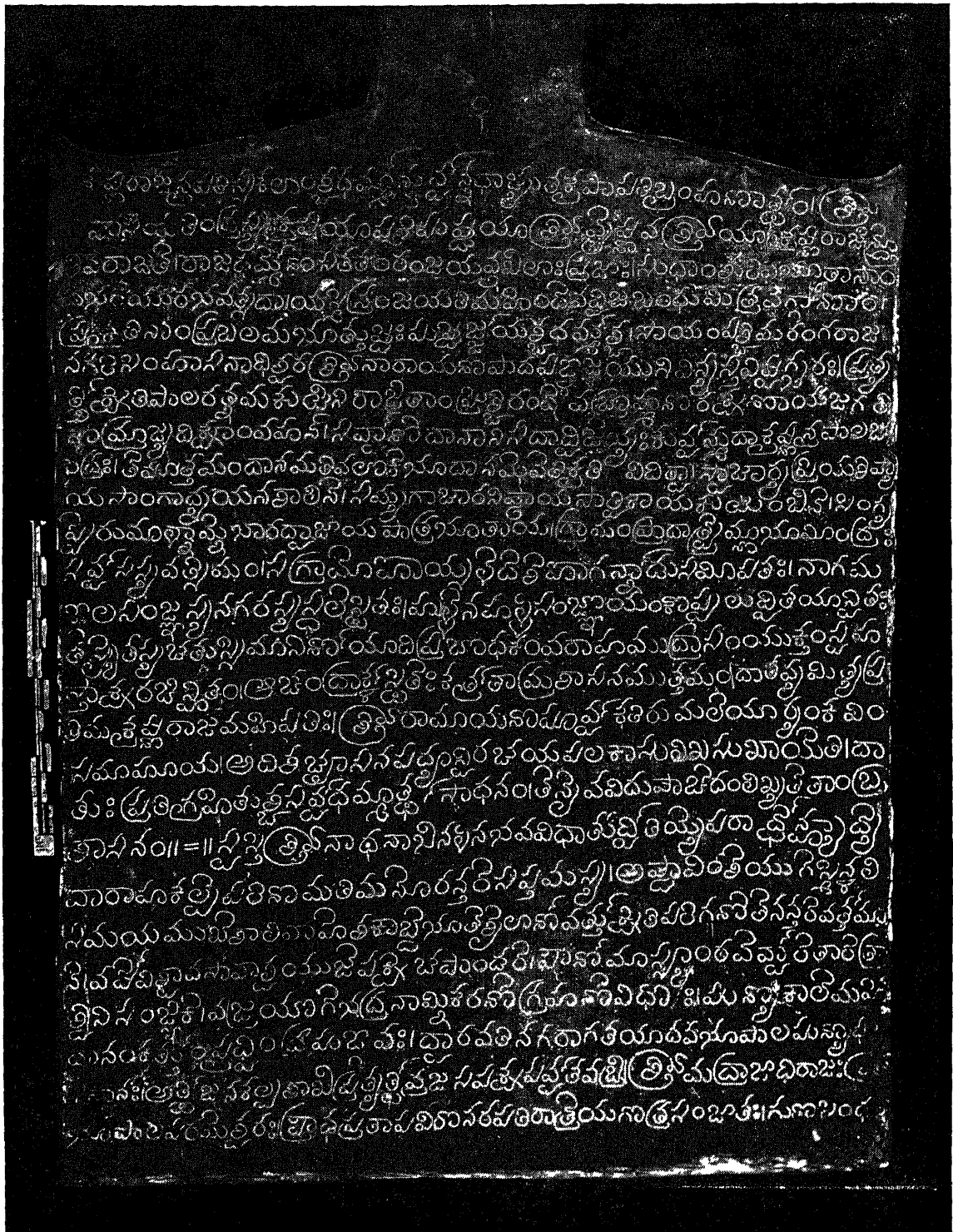
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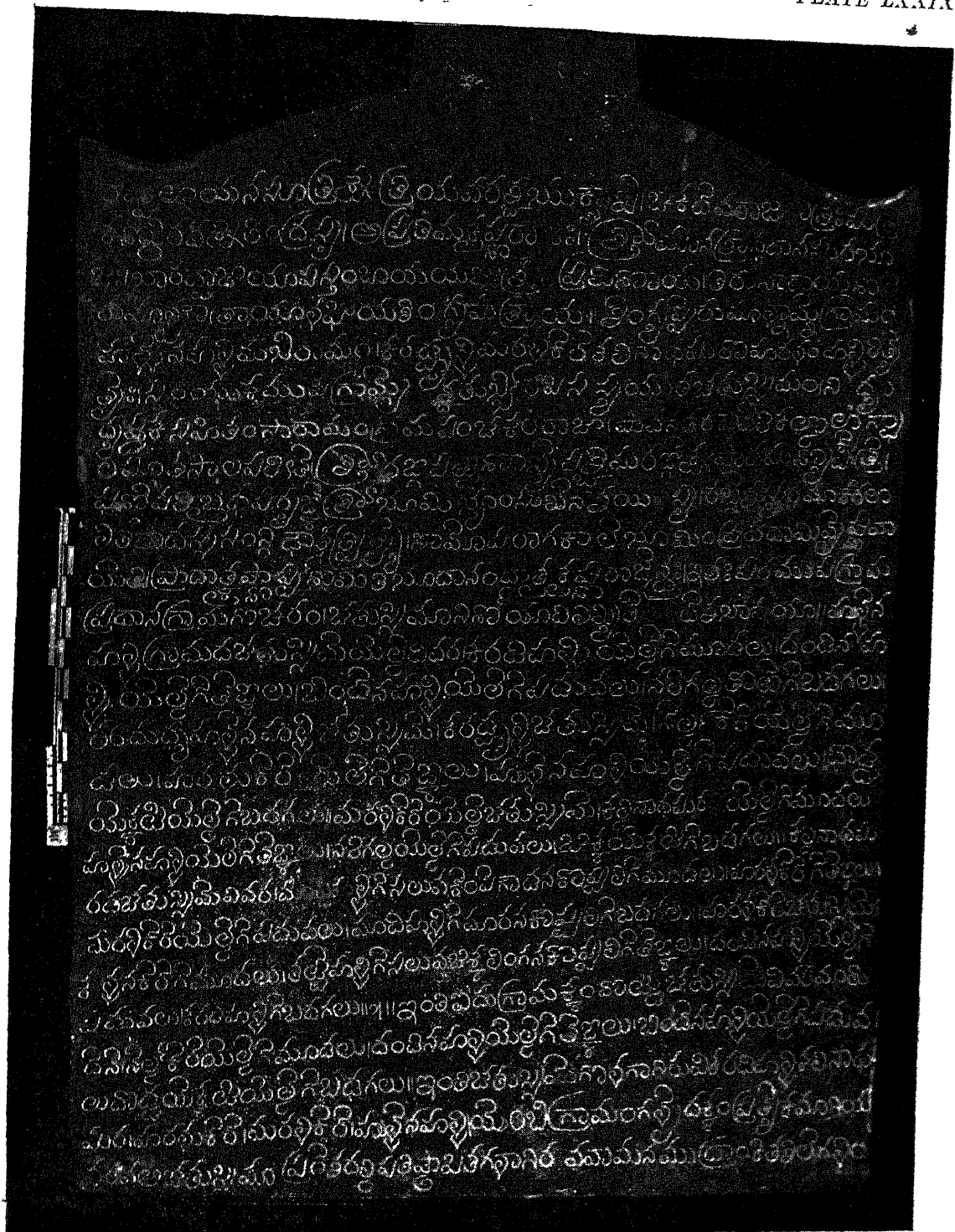
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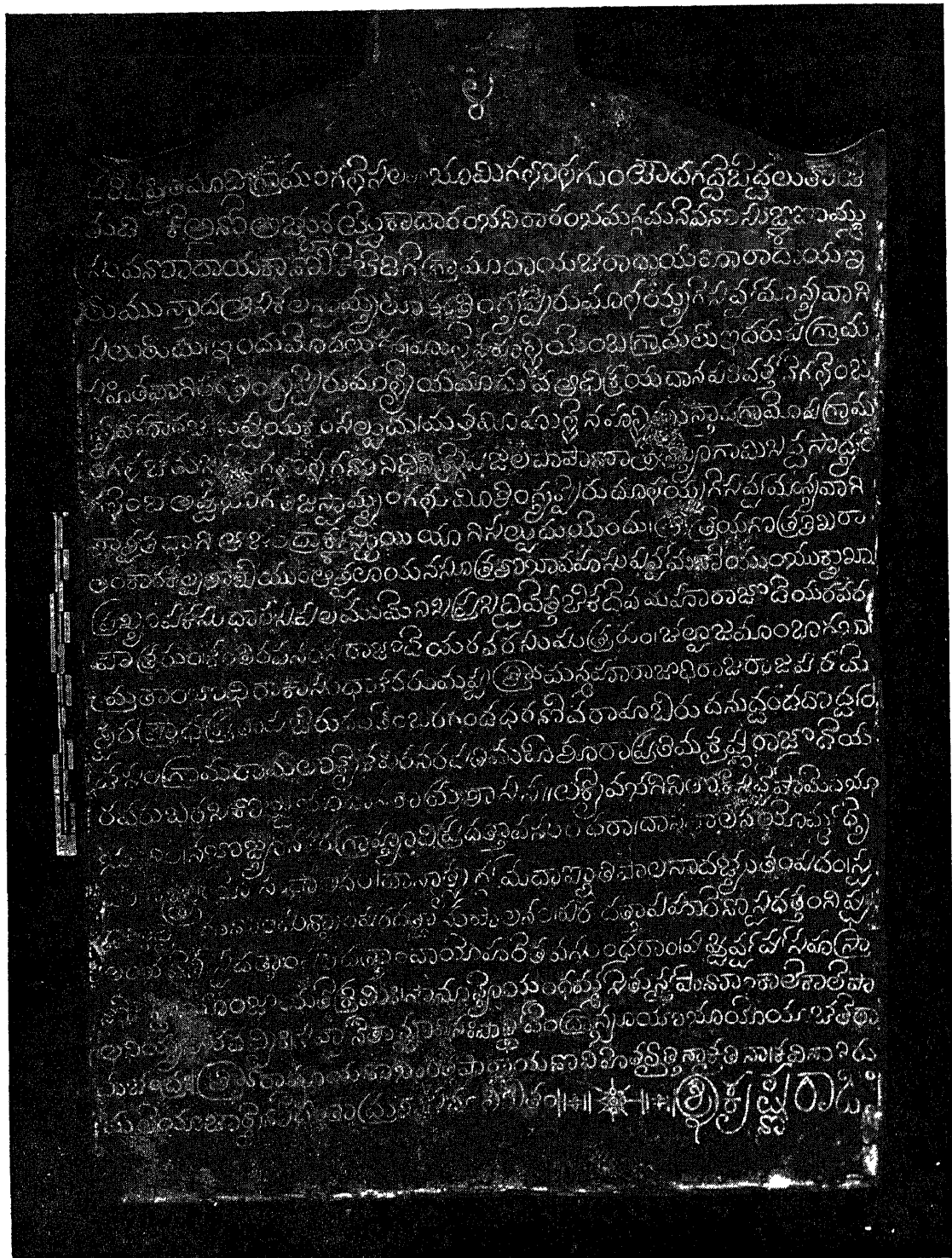
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COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp 127-151).



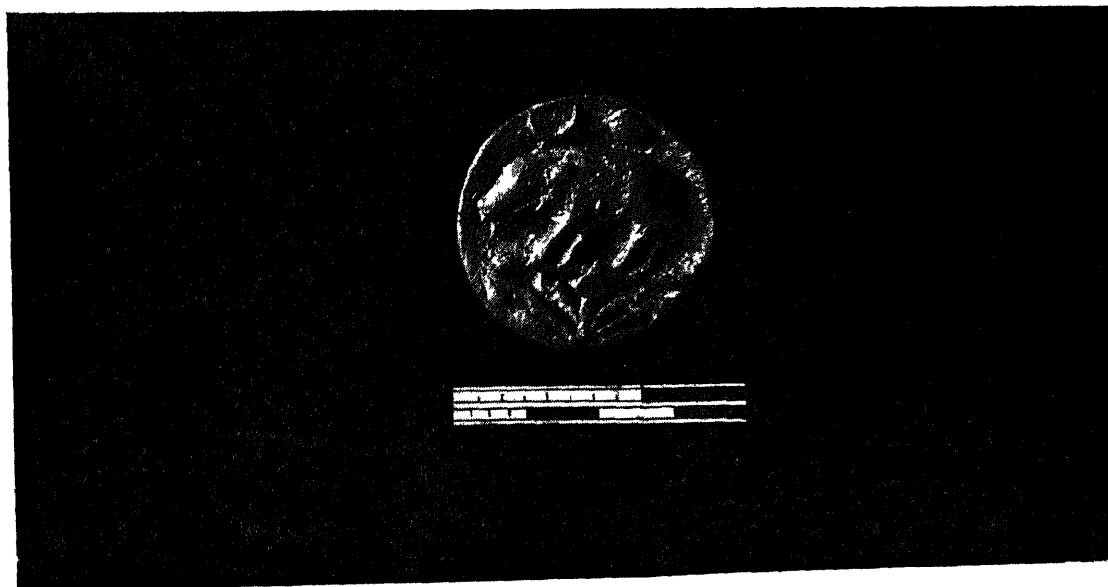
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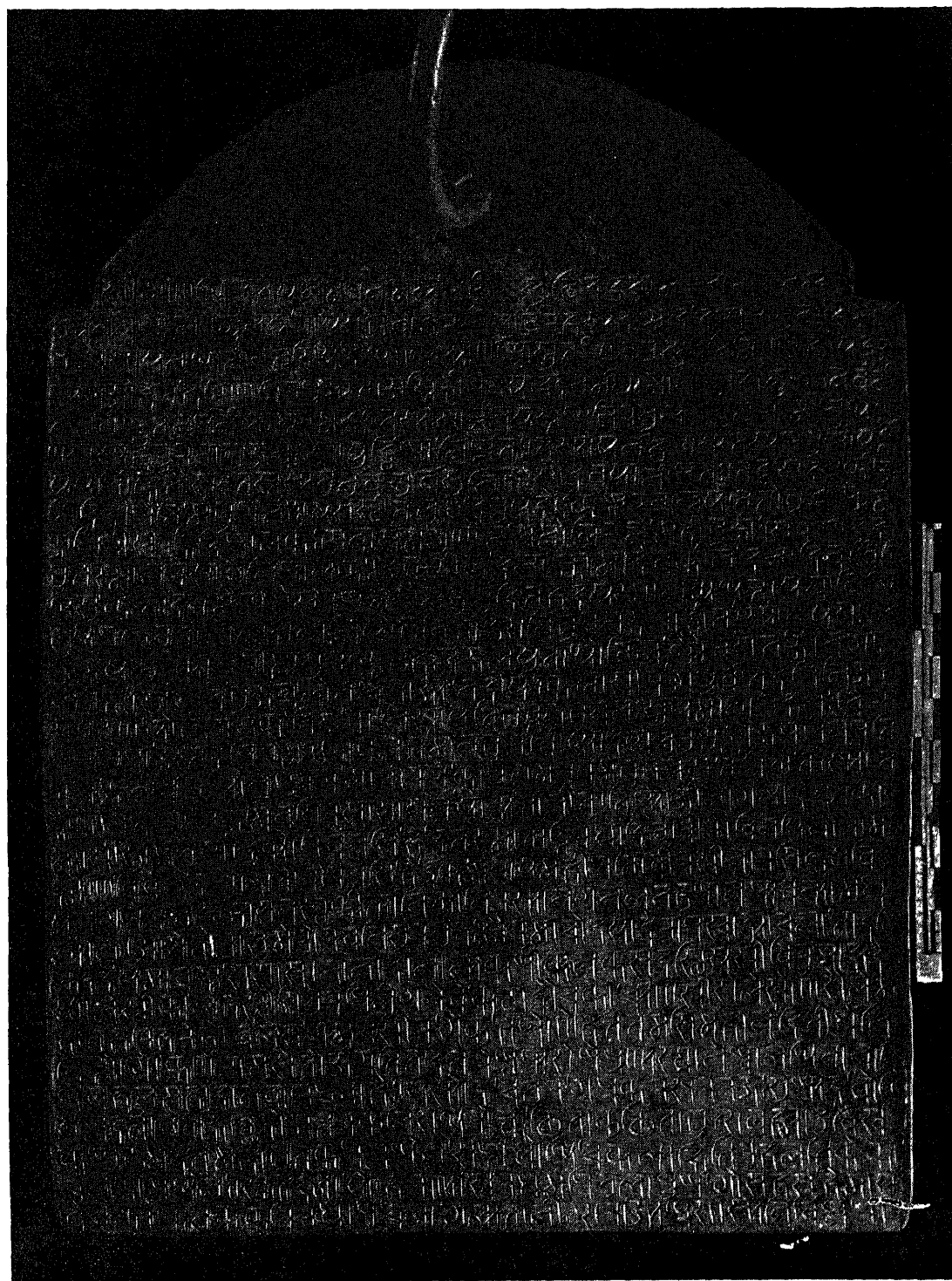
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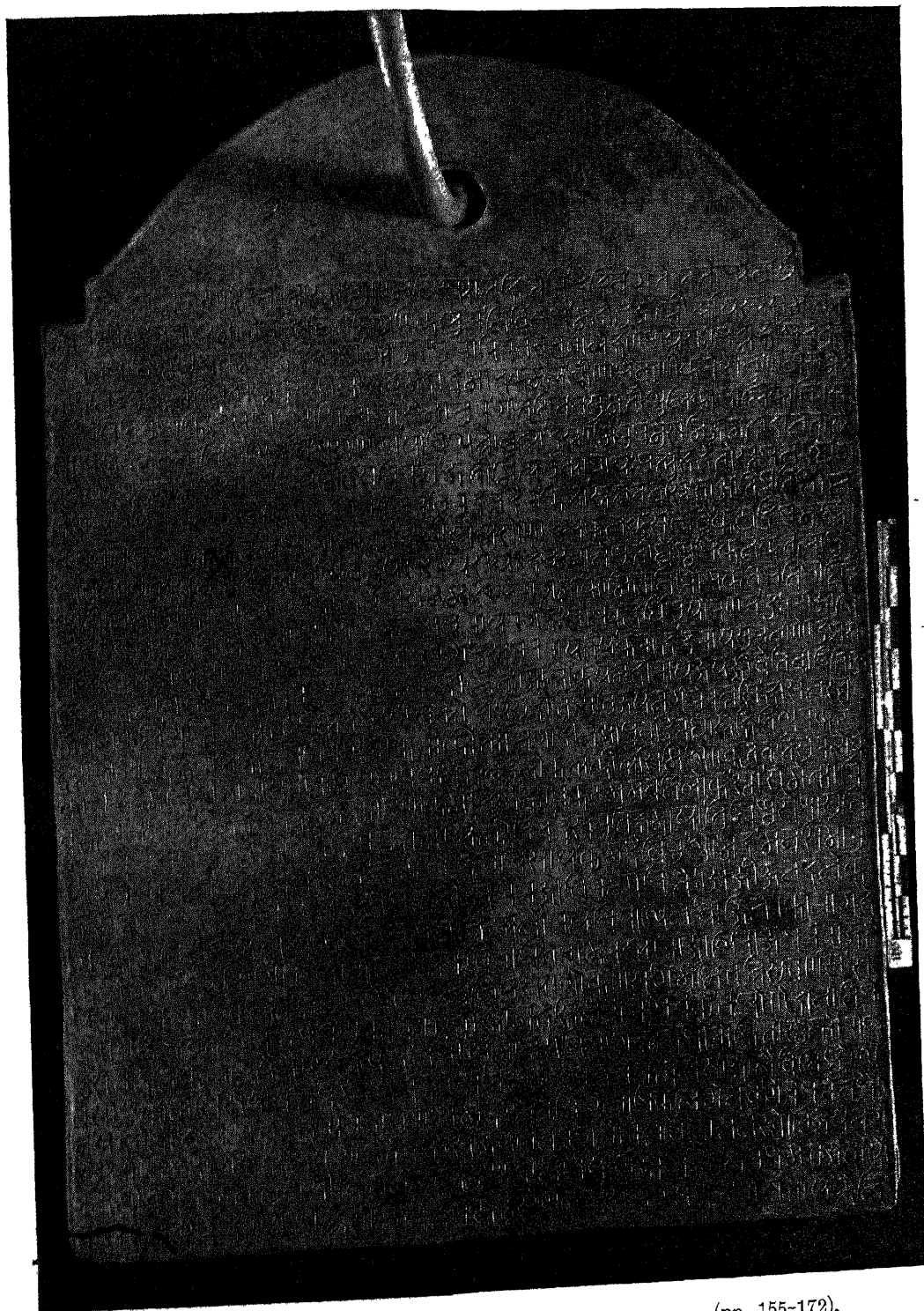
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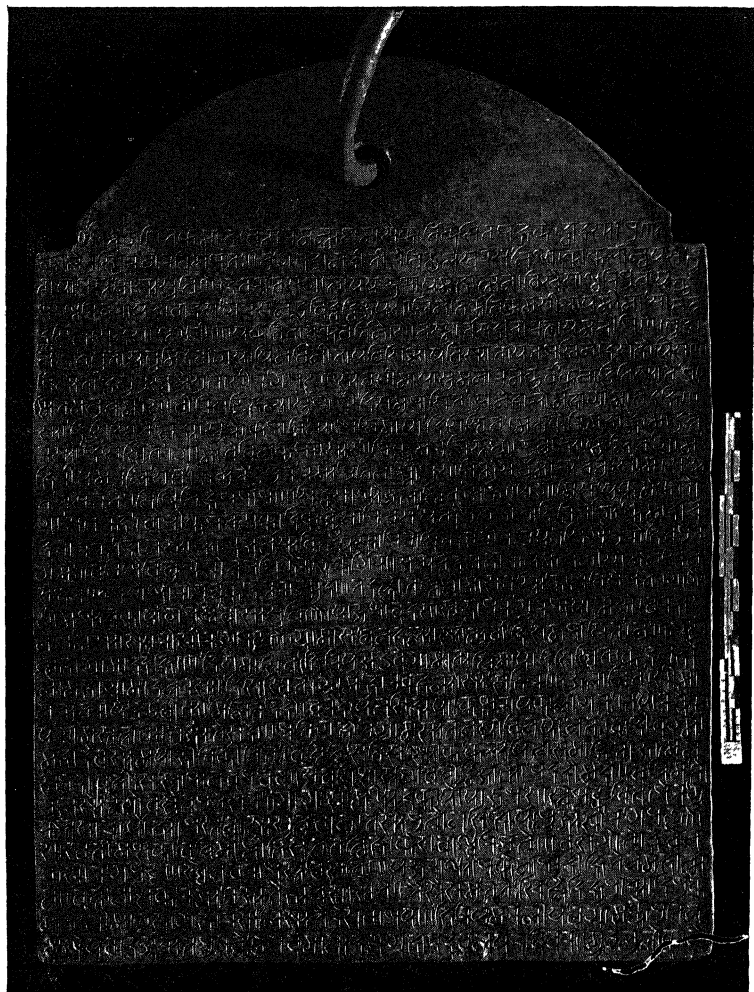
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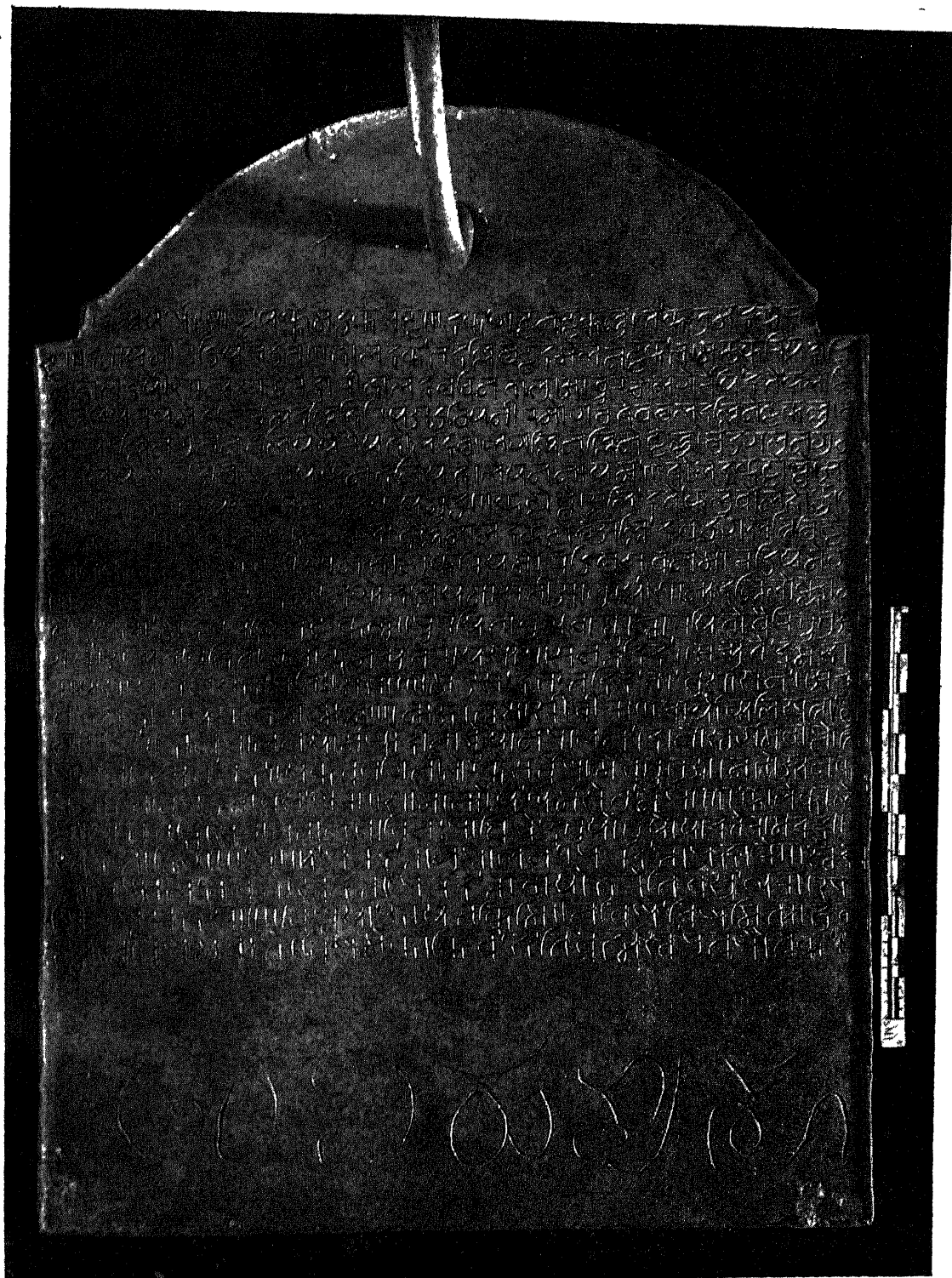
COPIER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (PP. 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172)

